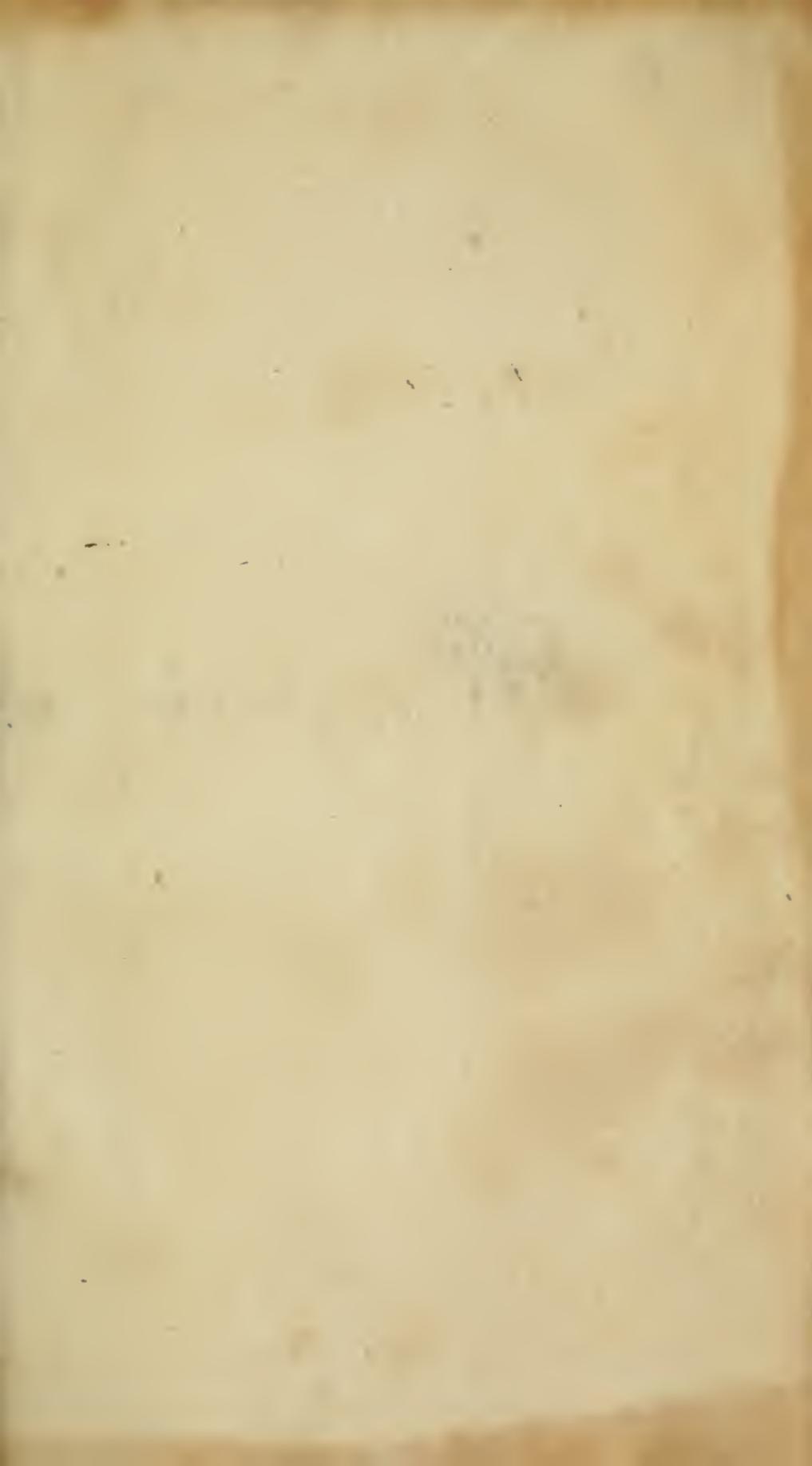


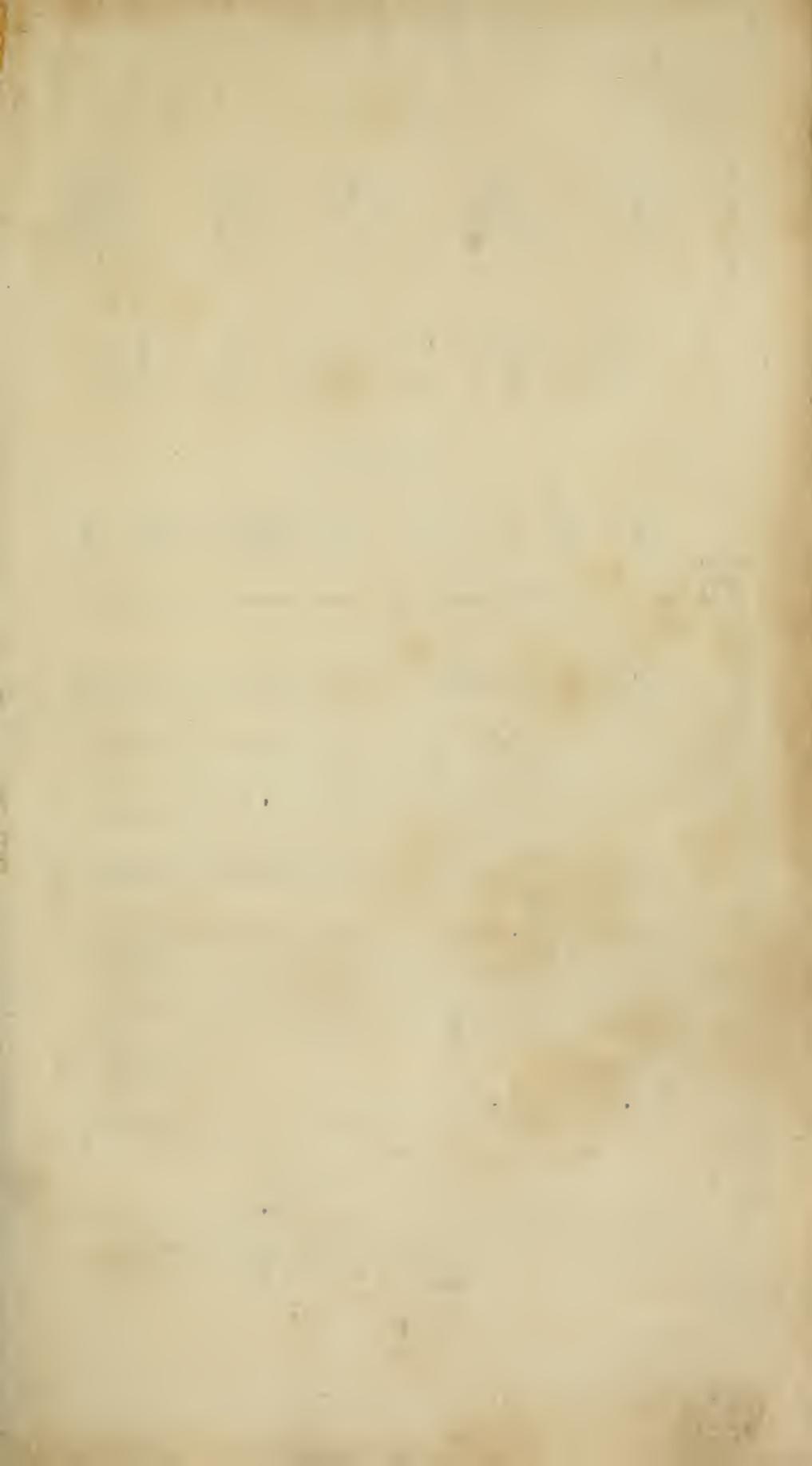


John B. Polton  
left the  
MacTaggart











A N  
E S S A Y  
O F  
H E A L T H  
A N D  
L O N G L I F E.

---

B Y  
G E O R G E C H E Y N E, M. D. F. R. S.

---

The NINTH EDITION.

---

"Ασκησις Τγιείνεις, ἀκορίν Τροφῆς, αἰσκενίη Πόνων.  
HIPPOC.

At Imbecillis (quo in Numero magna Pars Urbano-  
rum, omnesque pene Cupidi Literarum sunt) Ob-  
servatio major necessaria est: ut quod vel Corpo-  
ris, vel Loci, vel Studii Ratio detrahit, Cura  
restituat. CELS.

---

L O N D O N:

Printed for GEORGE STRAHAN, at the *Golden Ball* over-  
against the *Royal Exchange* in *Cornhill*; and J. LEAKE,  
Bookseller at *Bath*. M.DCC.XLV.



To the Right Honourable  
**Sir JOSEPH JEKYLL,**  
Master of the *ROLLS*:

This TREATISE

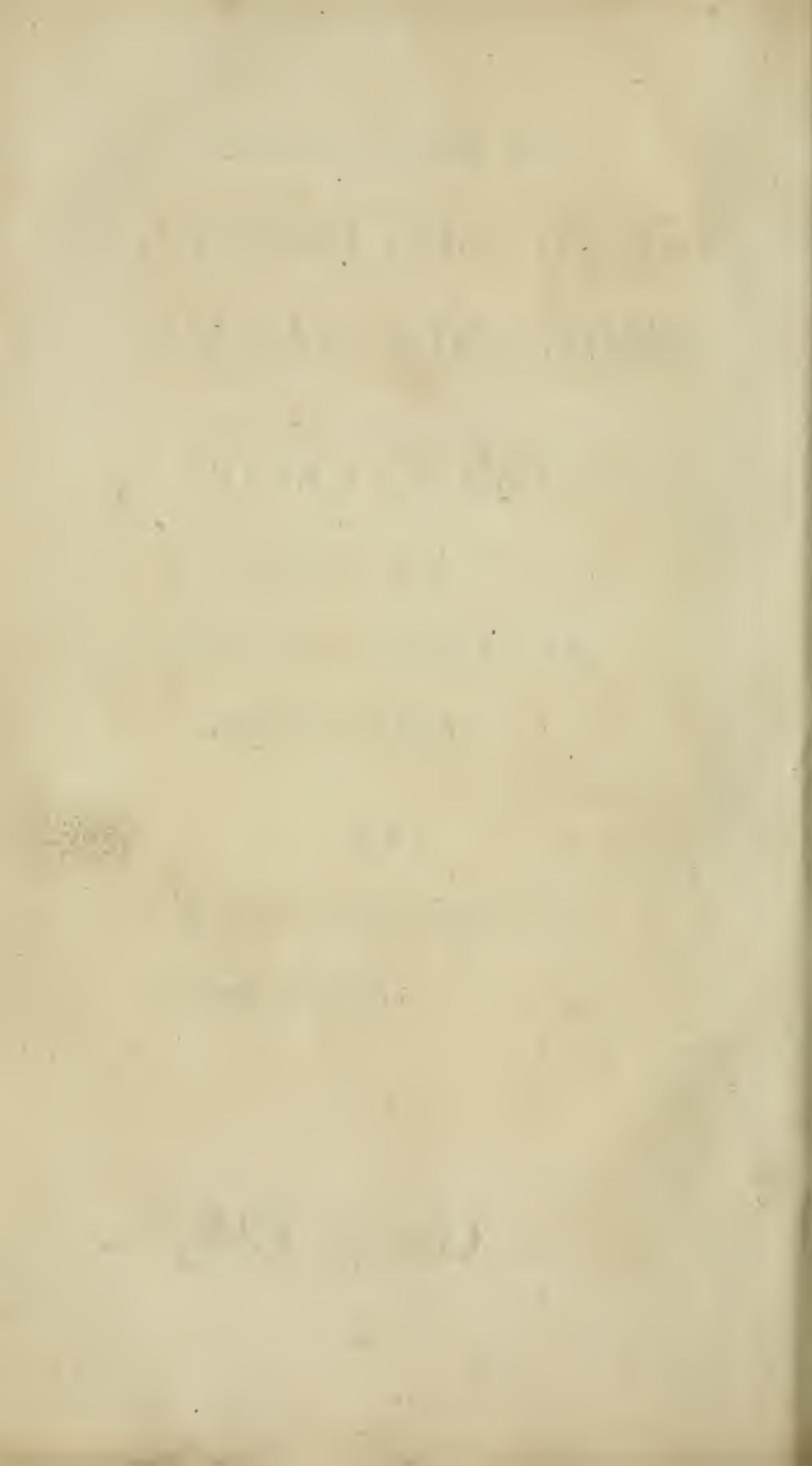
is Inscribed,

As a Testimony of Respect  
and Gratitude,

B Y

*His most obliged faithful  
humble Servant,*

George Cheyne.





# THE P R E F A C E.


T
HIS
being,
probably,
the last Time I may
trespass on the Public,
I look upon myself, in
some measure, obliged
to settle my Accounts with the
World, as an Author, before I
make my Exit, by endeavouring to
shew I have not always offended
out of Presumption, Vanity, or
Wantonness.

THE first Time I adventured in Print, was on the Account of my great Master, and generous Friend, Dr. Pitcairn. He thought himself ill used by some of his Brethren of the Profession, who then were at intestine War on the Subject of Fevers; and fancied, the handsomest way to bring them down, was to exhibit a more specious Account of this Disease, than any of them had shewn. His Business then, in the Practice of Physic, was so great, as not to allow him sufficient Time for such a Work. Two others, therefore, with myself, were joined to manage the Affair, in which he was to cut and carve, and to add the practical Part. My Province was the Theory. I was then very young in the Profession, and living in the Country: but in a few Days I brought in my Part finished, as it now appears, under

The P R E F A C E.      iii

under the Title of The New Theory of Fevers. The others either suppressed or forgot theirs ; and mine, without the least Alteration, but in a few Words, was ordered for the Press. I could not resist the Commands of my Friend ; but would not suffer my Name to be put to it, being conscious it was a raw and unexperienced Performance. There are, tho', some Things in it which may be of Use to Beginners, both as to the Method of philosophizing on the animal Oeconomy, and in the Account of the Manner of the Operation of the greater Medicines. The Foundations also, and the Causes assigned for acute and slow Fevers, I still think solid and just, and more particular and limited than those of any other Theory yet published.

MY next Sally was in a Book of abstracted Geometry and Algebra, intituled,

iv. THE P R E F A C E.

tituled, *Methodus Fluxionum Inversa*, brought forth in *Ambition*, and bred up in *Vanity*. There are some Things in it tolerable for the Time, when the Methods of *Quadratures*, the *Mensuration of Ratio's*, and *Transformation of Curves*, into those of other Kinds, were not advanced to such Heights as they now are. But it is a long time since I was forced to forego these barren and airy Studies, for more substantial and commodious Speculations; indulging and rioting in these so exquisitely bewitching Contemplations, being only proper for public Professors, and those born to Estates, and who are under no outward Necessities. Besides, to own a great, but grievous Truth, tho' they may quicken and sharpen the Invention, strengthen and extend the Imagination, improve and refine the reasoning Faculty, and are of Use both in the necessary and the luxurious Refinement of mechanical Arts; yet, having no Tendency

Tendency to rectify the Will, sweeten the Temper, or mend the Heart, they often leave a Stiffness, Positiveness, and Sufficiency, on weak Minds, much more pernicious to Society, and the Interests of the great End of our Being, than all the Advantages they bring them can recompense. They are, indeed, Edge-tools, not to be trusted in the Hands of any, but those who have already acquired an humble Heart, a lowly Spirit, and a sober and teachable Temper : For in others they are very apt to beget a secret and refined Pride, an over-weening and overbearing Vanity, (the most opposite Temper to the true Gospel Spirit, which, without Offence, I may suppose to be the best Disposition of Mind) that tempts them to presume on a kind of Omnipotence in respect of their Fellow-creatures, that have not risen to their Elevation; and to set up for an Infallibility, or, at least, a decisive

Judg-

Judgment, even in Matters which do not admit of a More or Less (their proper Object); of which Kind whatever relates to the infinite Author of our Being most certainly is. Upon all which Accounts, conscious of my own Weakness, I have long since bid them an Adieu, further than they serve to amuse, or are useful in the absolute Necessities of Life.

THE Defence of that Book against the learned and acute Mr. Abr. de Moivre, being written in a Spirit of Levity and Resentment, I most sincerely retract, and wish undone, so far as it is personal or peevish, and ask him and the World Pardon for it; as I do for the Defence of Dr. Pitcairn's Dissertations, against the late learned and ingenious Dr. Oliphant. I heartily condemn and detest all personal Reflections, all malicious and unmannerly Terms, and all false and unjust

*unjust Representations, as unbecoming Gentlemen, Scholars, and Christians; and disprove and undo both Performances, as far as in me lies, in every thing that does not strictly and barely relate to the Argument.*

THE First Part of the Philosophical Principles, that of Natural Religion, consists merely of Discourses and Lectures of Natural Philosophy, and of its Consequences on Religion, occasionally read or discoursed, to that most noble and great Person, the Duke of Roxburgh, who is now so great an Ornament to his Country, and his high Employments, to whom they were inscribed. I thought they might be of Use to other young Gentlemen, who, while they were learning the Elements of Natural Philosophy, might have thereby the Principles of Natural Religion insensibly instilled into them. And accordingly it has been,

been, and is, used for that Purpose, at both Universities. Upon which Account, upon proper Occasions, I will not fail to improve it in all the new Discoveries in Experimental Philosophy, or in the final and natural Causes of Things, as happen to be made, so as to leave it as little imperfect in its kind as I possibly can.

THE Second Part of the Philosophical Principles, to wit, that of Revealed Religion, was added afterward, to shew, that all our Knowledge of Nature was by *Analogy*, or the Relation of Things only, and not their real Nature, Substance, or internal Principles: That from this Method of *Analogy* (the only Medium of human Knowledge) we should be necessarily led to conclude, the Attributes or Qualities of the supreme and absolute Infinite were in-

indeed analogous to the Properties or Qualities of finite Beings, but only in such a manner as the Difference between Infinite and Finite requires ; and that therefore, not being able to know precisely these Differences, we ought implicitly to believe, without reasoning, what is revealed to us concerning the Nature of the infinite Being ; or bring our Reason to submit to the Mysteries of Faith. How I have succeeded, is not for me to determine. As the End was honest, I am secure the great Principles, and the fundamental Propositions, are true and just. They may want a little farther clearing up, and Explication : But, as yet, I have met with no Reason to retract any thing material ; else I should most certainly do it.

THE Essay on the Gout, and Bath Waters, was brought forth by mere Acci-

x THE P R E F A C E.

*Accident* ; the first Draught being, as I there mentioned, only a Paper of Directions for a Gentleman, my Friend and Patient, troubled with the Gout. It was inlarged upon different Occasions, and published, to prevent its being pirated ; several Copies having been given out to others in the same Circumstances. I have the Satisfaction to know from many different Hands, that it has benefited great Numbers of infirm and afflicted Persons ; and shall therefore go on to cultivate it, as far as my poor Abilities will permit.

I AM now come to this my last Production ; whose Origin was as casual as that of my former. My good and worthy Friend the present Master of the Rolls, having been, last Autumn, at Bath, for a Confirmation of his Health, at his Departure desired of me to draw up some

some Instructions in Writing, to direct him in the Conduct of his Health for the future, and in the Manner of supporting his Spirits free and full, under the great Business he is engaged in. I was then in the Hurry of our Season, and could not so soon answer his Expectation, as his real Worth, and my sincere Esteem, required. I thought myself, therefore, the more obliged, as soon as I had Leisure, to exert myself to the uttermost in Obedience to his Commands. At first I drew up most of these Rules at the End of the several Chapters; but, upon Reflection, thought it not Respect enough to his good Taste and Capacity to judge of the Reasons of Things, to prescribe him bare and dry Directions in Matters of so great Moment. I added therefore the philosophical Account and Reasons of these Rules, which make up the Bulk of the Chapters themselves. He, out of his Love

Love to his Fellow-citizens, (which is one shining Part of his Character, and which I ought to suppose, has, in this Instance only, imposed on his better Judgment) desired they might be made publick. Upon which Account several Things have been since added, to make the Whole of more general Use. If therefore any thing in this Treatise be tolerable, or if any Person receive Benefit by it, they owe it intirely to that excellent Person, upon whose Account solely it was undertaken, and at whose Request it is published.

I HAVE, indeed, long and often, observed, with great Pity and Regret, many very learned, ingenious, and even religious Persons, who, being weak and tender, (as such generally are) have suffered to the last Extremity, for want of a due Regimen of Diet, and other general Directions of Health,

Health; who had good Sense enough to understand the Force and Necessity of such Rules, valued Health sufficiently, and despised sensual Gratifications, for the Pleasures of the Mind, so far, as to be able and willing to abstain from every thing hurtful, deny themselves any thing their Appetites craved, and to conform to any Rules, for a tolerable Degree of Health, Ease, and Freedom of Spirits; and yet, being ignorant how to conduct themselves, from what to abstain, and what to use, they have suffered even to mortal Agonies; who, had they been better directed and instructed, had passed their Lives in tolerable Ease and Quiet. It is for these, and these only, the following Treatise is designed. The Robust, the Luxurious, the Pot-companions, the Loose, and the Abandoned, have here no Business;

ness; their Time is not yet come. But the Sickly and the Aged, the Studious and the Sedentary, Persons of weak Nerves, and the Gentlemen of the learned Professions, I hope, by the divine Blessing on the following Treatise, may be enabled to follow their Studies and Professions with greater Security and Application, and yet preserve their Health and Freedom of Spirits more intire, and to a longer Date. I am morally certain, had I known and been as well satisfied of the Necessity of the Rules here laid down, thirty Years ago, as I am now, I had suffered less, and had had a greater Freedom of Spirits than I have enjoyed. But every thing is best as it has been, except the Errors and Failings of our free Wills.

I K N O W

I K N O W no useful Means of Health and Long Life I have omitted, nor any pernicious Custom I have not noted; and have given the plainest and most familiar Reasons I could urge for the Rules I have here laid down. Most of my Arguments (as they needs must) have risen out of the animal Functions and Oeconomy: And I have used as little Subtilty and Refinement in my Explications of these, as the present State of Natural Philosophy could admit. I have been often contented with plain and obvious Facts to account for Appearances, and the Cautions thence deduced; when, according to the Humour of the present Age, I might have run into refined Speculations of Metaphysics, or Mathematics; being contented with the Crasso Modo Philosophari; because we shall never

xvi THE P R E F A C E.

be able to search out the Works of the Almighty to Perfection, so as to penetrate the internal Nature of Things.

I HAVE consulted nothing but my own Experience and Observation on my own crazy Carcase ; and the Infirmities of others I have treated, in the following Rules, their Reasons and Philosophy (so that if any thing is borrowed, it has occurred to me as my own), but in so far as Authorities go to shorten philosophical Accounts. Not but that all systematic Writers in Physic, and many particular Authors, have treated the same Subject : But their Rules, besides that they are often inconsistent with Reason, or contrary to Experience, are so general, and expressed in so unlimited and undefined Terms, as leave little or no

Cer-

Certainty in them ; when applied to particular Cases, they want the necessary Precision and Exactness, and so become useless or perplexing : and, lastly, when they come (which is rarely to be found among them) to give the Reasons and Philosophy of their Directions, they have not the Perspicuity and natural Way of convincing the ingenuous, sickly, and tender Sufferers, so necessary to make them chearfully and readily undergo such severe Restraints ; which I take to be, by far, the most difficult Part of such a Work, and which I have laboured, with my utmost Power, to supply.

I K N O W not what may be the Fate and Success of this Performance ; nor am I solicitous about it, being conscious the Design was honest, the Subject weighty, and the Exe-

xviii THE P R E F A C E.

cution the best my Time, my Abilities, and my Health, would permit, which cannot bear the Labour of much Filing and Finishing. Being careful not to incroach on the Province of the Physician, I have concealed nothing my Knowledge could suggest, to direct the Sufferer, in the best manner I could, to preserve his Health, and lengthen out his Life. And I have held out no false or delusory Lights to lead him astray, or torment him unnecessarily.

IF it were possible any Set of Men could be offended at my Performance, it might be my Brethren of the Profession, for endeavouring to lessen the Materia Morbifica. But as this would be the most malicious, unjust, and unworthy Reflection that could be thrown on Scholars

lars and Gentlemen of a liberal Education, so I never entertained the most remote Vanity to think any Endeavour of mine would make so considerable a Change in the Nation; especially when the Devil, the World, and the Flesh, were on the other Side of the Question, which have stood their Ground even against the Rules of Life and Immortality brought to Light by the Gospel.

I CANNOT conclude this tedious Preface, without begging Pardon of the Reader, for troubling him with my private Matters. All I can say as an Apology, is, that of whatsoever Indifference my Concerns as an Author may be to him, yet they were not so to me; this being the only Place and Time I may have to adjust a 4 them

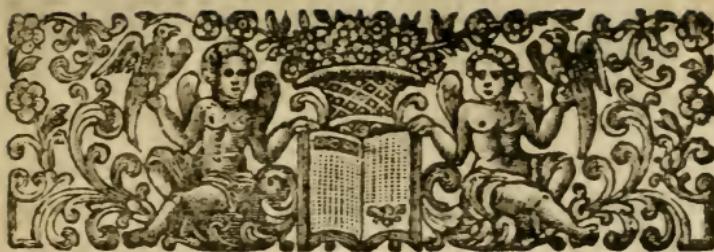
xx THE P R E F A C E.

*them in, and it being the Height  
of my Ambition,*

Nil conscire mihi, nullâ palleſcere  
culpâ.



T H E



THE  
CONTENTS.

	INTRODUCTION	p. 1
	§. 1. <i>It is easier to preserve than recover Health; to prevent than to cure Diseases</i>	2
	<i>The Considerations that induced the Author to publish this Treatise, and accommodate it to general Use</i>	ibid.
2.	<i>The Method he is to proceed in, and the Reasons for it</i>	3
3.	<i>The Folly of an over-scrupulous, and the Reasons for a moderate and proper Care of our Health</i>	4
	<i>A double Advantage of that Care</i>	5

C H A P.

# The C O N T E N T S.



## C H A P. I.

### Of AIR.

§. 1. **T**HE Necessity of a careful Choice  
of the Air we are to live in p. 6

2. Proofs from Experience, of the In-  
fluence of the Air on the animal Econ-  
omy ibid.

3. Rules to be observed in the Choice of  
the Situation of a House 7

4. Easterly Winds most dangerous to  
Health in England 9

The Time they prevail most, and when the  
Westerly and Southerly Winds blow most  
constantly 10

How to prevent and remedy the ill Ef-  
fects of cold and moist Air ibid.

5. What is to be done to avoid the un-  
wholsome Influence of the Fog that  
commonly hangs over London in the  
Winter-time 11

That tender Persons ought to be careful  
of the Healthiness of their Families,  
and all that are much about them; of  
Cleanliness; and to avoid damp Rooms,  
Beds, Linen, &c. ibid.

6. The

## The C O N T E N T S.

6. The Manner of catching Cold, or how Perspiration is obstructed	p. 13.
<i>An Observation concerning the Effect of rich Food, and generous Wines, in the Time of a Plague</i>	14
<i>Why People in Drink are not ready to catch Cold</i>	ibid.
<i>How the Obstruction of Perspiration contributes to the producing Vapours, and all nervous and hysterick Disorders</i>	15
Rules for Health and Long Life, with respect to Air	17

## C H A P. II.

### Of M E A T and D R I N K.

§. 1. <i>To preserve Health, the Quantity and Nature of our Food, both Meat and Drink, must be proportioned to the Strength of our Digestion</i>	19
<i>The Sources of chronical Diseases</i>	ibid.
2. Three general Rules by which the Valletudinary and Infirm may judge of the several Kinds of vegetable and animal Food, and find which are most proper for them	21
<i>The Application of these Rules; where is shewed, that those Vegetables and Animals</i>	

## The C O N T E N T S.

*Animals that come soonest to Maturity,  
are more easily digested, than those that  
ripen more leisurely* p. 22

*The smallest of each Kind, than the  
largest* 23

*The Food of any Animal, than the Ani-  
mal itself; the Animals that live on  
Vegetables, than those that live on  
other Animals; those that live on Food  
of an easy Digestion, than those that  
eat stronger Food* 24

*Land-Animals, than Fishes and amphibious  
Animals* ibid.

*Vegetables, and Animals of a dry, fleshy,  
fibrous Substance, than those whose  
Substance is oily, fat, and glutinous* 25

*Those of a light and whitish, than those of  
a brown or reddish Colour* ibid.

*Those of a mild and soft, than those of  
strong, poignant, aromatic, or hot Taste* 26

3. *The proper way of feeding Animals,  
and raising Vegetables, so as they may  
become the most wholesome Food* 28

*The Cookery fittest for that Purpose* ib.

*How the Appetite is to be preserved good  
and keen* 29

4. *Of the Quantity of Meat, in general,*  
ib.

5. *The*

## The C O N T E N T S.

5. The great Advantage of spare and simple Diet, shewn in several Examples of Persons that have by that means lived healthy to a great Age in warm Climates p. 30
6. Instances to the same Purpose in cold Climates 31
7. A particular Determination of the Weight of Meat properst for weak, tender, and sedentary People 33
8. The Mischiefs of Repletion, or living too fully 35  
How to supply the Place of Medicines by Diet ibid.
9. Of the Use of purgative Medicines, when one has exceeded 36  
The Form of an excellent Medicine for this Purpose 37  
Sir Charles Scarborough's Advice to the Duchess of Portsmouth ibid.
10. How studious Persons may know when they have eat too much 38  
How the Appetite may become the right Measure of Eating ibid.
11. How we may judge by our Eye of the just Quantity of Meat very nearly, without the continual Trouble of weighing it 39  
Of Pork and Fish; their Unfitness for weak and valetudinary People 40
12. The

## The C O N T E N T S.

12. The great Advantage of drinking Water, in preserving the Appetite, and strengthening and promoting the Digestion p. 42

13. The pernicious Effects of drinking Spirits for these Purposes 43

14. There is no manner of Danger in breaking off so pernicious a Custom all at once, as is pretended 45

15. Sir W. Temple's Rule for Drinking after Dinner 47

16. The ill Effects of drinking Wine plentifully, to digest too full a Meal ibid.

17. The bad Consequences of the common Use of strong-bodied Wines unmix'd, and the Preference of light Wines of middling Strength, or strong Wines diluted with Water 49

18. That drinking, especially of spirituous Liquors, to raise the Spirits, in Vapours and Melancholy, increases, instead of curing, the Disease 51

19. Cordials are not effectual Medicines that strike at the Root of a Disease; but only present Reliefs to mitigate continual Suffering, and gain Time for a more effectual Course 54

20. Of Punch, and the mischievous Consequences of drinking it 55

Of

## THE C O N T E N T S.

Of the immoderate and indiscreet Use of  
the acid Juices p. 56

The Cause of the Frequency of Belly-  
achs, Palsies, Cramps, Convulsions, and  
other nervous Distempers, in the West-  
Indies; and the Cure of them 57

17. The Unfitness of Malt-Liquors for  
weak Stomachs 60

18. Of the Use and Abuse of Coffee, Tea,  
and Chocolate, and (by-the-by) of To-  
bacco and Snuff 61

19. Of the due Proportion of watry Li-  
quors to our Meat, and the best Time  
for drinking it 67

This Quantity is to be different, accord-  
ing as we eat mostly of boiled or of  
roasted Meat 68

What Meats are fittest to boil, and what  
to roast ibid.

20. The Form of a Cordial, where such  
Medicines are fit to be used 71

Of the proper Use of it ibid.

Rules for Health and Long Life, with  
respect to Meat and Drink 72

C H A P.

# THE C O N T E N T S.

## C H A P. III.

### Of SLEEPING and WATCHING.

§. 1. *Of the Use and Necessity of Rest  
and Sleep to Animals* p. 77  
*Of the Care we ought to take, to make  
it sound and refreshing* 78  
*The eating late or full Suppers, frustrates  
the Ends of Sleep* ibid.

2. *An Account of the very hurtful Ef-  
fects of that Practice* ibid.  
*The Cause of unsound and disturbed Rest ;  
Cramps, Suffocations, Startings in  
Sleep, and Night-Mares ; Sickness at  
Stomach in the Morning, and Heavi-  
ness all the Day* 79  
*The effectual Means of preventing all  
these* 80

3. *The proper Season for Sleep* 81  
*The Topers find it more hurtful to sit up  
late, though sober, than to go to Bed  
half-drunk, but early* 82

4. *The Strong and Robust may without  
Danger, sometimes, neglect the due  
Season of Sleeping ; yet the Weak and  
Tender never can, with Safety* ibid.

5. *Such People must go early to Bed,  
and rise early ; by which means their  
Sleep*

## The C O N T E N T S.

<i>Sleep will be more refreshin<sup>z</sup>, and need not be so long, as if they went later to Bed</i>	p. 83
6. <i>The ill Effects of loitering a-bed in a Morning, and the Advantage of rising early</i>	84
7. <i>A daily Regimen for the Studious</i>	85
<i>A Caution about the Aged and Sickly</i>	86
<i>Rules for Health and Long Life, with regard to Sleep and Watching</i>	87

## C H A P. IV.

### Of E X E R C I S E, and Q U I E T.

§. 1. <i>EXercise as necessary to Health now, as Food itself, whatever may have been the Case in the State of Innocence</i>	89
<i>The Effects of it, in preserving the Blood and other Juices fluid, the Joints supple and pliant, and the Fibres in a due Tension</i>	90
2. <i>Of the Time and Occasion of allowing Men the Use of animal Food, and strong Liquors</i>	91
<i>The Reason why they were allowed to them</i>	92
b	
3. <i>Of</i>	

## The C O N T E N T S.

3. Of the several Sorts of Exercise in Use; and of the Choice of them p. 94
- The Reason why Children delight so much in Running, Jumping, Climbing, and all Sorts of Exercise 95
4. Several Instances of the Benefit of Exercise on the Limbs most employed in divers laborious Employments 96
5. The Use of this Observation, in appropriating different Exercises to different Kinds of Weaknesses in the several Parts of the Body 97
- That there ought to be stated Times of Exercises; and which are the properst 98
6. Three Conditions of Exercise, that it may have its full Effect 99
7. The Usefulness of Cold Bathing;
  1. to keep the Perspiration free and open 101
  2. to promote a free Circulation of the Juices through the smallest Vessels ibid.
  3. to prevent catching of Cold, by strengthening the Fibres, and straiting the perspiratory Ducts 102
8. How oft, in what Cases, and in what Manner, Cold Bathing should be used ibid.
9. Of

## The C O N T E N T S.

9. Of the Flesh-brush, and the great Usefulness of it	p. 104
An Observation of its considerable Effects on Horses	ibid.
That it ought (as well as Cold Bathing) to be used on the Animals whose Flesh we eat	105
Rules for Health and Long Life relating to Exercise	106

## C H A P. V.

### Of our E V A C U A T I O N S, and their O B S T R U C T I O N S.

§. 1. <b>T</b> HAT the Fæces in healthy People are of a moderate Consistence	109
The Causes of costive and purging Stools, and how they discover the Goodness or Badness of the Regimen we use	ibid.
Of the Reason why Mercury purges, instead of salivating	111
That the same Reason will make even Restrингents and Opiates purgative	ibid.
2. <b>A</b> dangerous Mistake in those that would grow plump and fat	ibid.
Another, in the rearing up of Children	112

## The C O N T E N T S.

<i>The right Method of begetting a proper Quantity of good and sound Flesh</i>	
	p. 113
<i>3. Loose and purgative Stools discover intemperate Eating</i>	115
<i>Of the present Relief the Hysterical and Low-spirited find in good Eating and Drinking, and the Mischief that follows on it</i>	ibid.
<i>The common Cause of Head-aches, Stomach-aches, and Colics</i>	116
<i>4. The right Method of bracing relaxed Nerves</i>	117
<i>How oft healthy and temperate People go to Stool</i>	ibid.
<i>5. How long it is from the eating of a Meal, till the discharging the Fæces of it</i>	118
<i>That the bad Effects of an intemperate Meal are felt most the Day the Excrements of it are thrown out</i>	119
<i>The Consequences of this Observation</i>	ibid.
<i>6. Some Aliments that sit not easy on the Stomach, may afford good Nourishment</i>	120
<i>7, 8. Of the several Sorts of Urine, and what they signify</i>	121

*The*

## The C O N T E N T S.

*The Difference between Hysteric Water,  
and that made in a Diabetes* p. 122

9. *The Regimen proper for those that  
make pale, high-coloured, or turbid Water* 124

10. *Of the Danger they are in, that make  
dark brown, or dirty red Water* 125

*Of other Kinds of Water* ibid.

11. *Of an uncommon Evacuation both by  
Siege and Urine, and the Causes of it* 126

12. *Obstructed Perspiration, the Cause of  
most acute Diseases, and the Effect of  
chronical ones* 128

13. *Catching of Cold, what, and how  
dangerous* 129

*A present and easy Remedy against it* ibid.

*The Danger of delaying the Cure of it* ibid.

14. *The Way to maintain free Perspiration* 130

*The Consequences of its Obstruction* ibid.

*An Observation concerning the Use and  
final Cause of convulsive Motions,  
Coughing, Sneezing, Laughing, Yawn-  
ing, Stretching, &c.* 131

15. *Of a critical Salivation happening to  
Persons of relaxed Fibres* 132.

## The C<sup>O</sup>NTENTS.

<i>The Regard that ought to be had to the Eye, in chronical Cases</i>	p. 135
<i>The Reason of the Appearance of Spots, Flies, Atoms, &amp;c. before the Eyes of hysterical Persons, and of their Dimness and Confusion of Sight</i>	136
<i>Whence hysterical People have the Sense of Choaking and Strangling</i>	ibid.
<i>Of the Usefulness of the fore-mentioned Salivation</i>	137
<i>Of the right Way of managing it</i>	138
<i>Rules for Health and Long Life, with regard to Evacuations</i>	139

## C H A P. VI.

### Of the PASSIONS.

§. 1. <i>THAT the Passions have a great Influence on Health</i>	144
<i>Four fundamental Propositions of the Doctrine of the Passions</i>	ibid.
<i>Prop. I. The Soul resides in a particular manner in the Brain, where it perceives Motions excited by outward Objects, and, according to their Impressions, excites Motions in the Body</i>	ibid.

Schol.

## The C O N T E N T S.

Schol. <i>With regard to the different Natures of outward Objects, or the Subject (Body or Mind) they immediately affect, the Passions are divided into Spiritual and Animal</i>	p. 145
Prop. II. <i>Wherein the Union of the Soul and Body consists</i>	146
Schol. <i>Some Laws of that Union</i>	147
Prop. III. <i>In Spirits there is an active self-motive Principle</i>	ibid.
Schol. <i>A Proof of this Principle, from the Existence of Motion</i>	148
Prop. IV. <i>There is in Spirits a Principle analogous to Attraction.</i>	149
Schol. <i>The Necessity of this Principle</i>	150
<i>The Remains of it in our fallen State</i>	ibid.
Corol. I. <i>The Nature of spiritual Good and Evil</i>	151
Corol. II. <i>A Division of the Passions into Pleasurable and Painful, viz. Love and Hatred, and the Dependents on them</i>	ibid.
2. <i>The Passions, with respect to their Effects on the Body, may be divided into Acute and Chronical, as they produce this or that Kind of Diseases</i>	153
<i>The Effects of acute Passions</i>	ibid.
<i>The Cause of a Sigh</i>	ibid.
b 4	The

## The C O N T E N T S.

*The Cause of a Blush* p. 154  
*The Pulse accelerated, and the Breath short, in Anxiety* ibid.  
*The Effects of Fear and Anger* 155  
3. *The Effects of chronical Passions* ibid.  
*Of fixing the Attention on one Thought or Idea* 156  
*Of Grief, Melancholy, unsuccessful Love, Pride* ibid.  
*The Effect of continued Action, in the Indian Farquiers* 157  
*Of Religious Melancholy* ibid.  
4. *The Tender and Valetudinary ought carefully to avoid all Excess of Passion; and why* ibid.  
*The Acute Passions more dangerous than the Chronical* 159  
5. *The different Effects of the Passions on different Constitutions* ibid.  
1. *on those of most elastic Fibres* ibid.  
2. *on those of stiff, rigid Fibres* 160  
3. *on those of sluggish, resty Fibres* ibid.  
6. *That the Disorders or Weaknesses of the Nerves employed in the mental Operations, may, in some Cases, be remedied by Physic* ibid.  
7. *What spiritual Love, or Charity, is* 161  
*Tho' at first it has the Appearance of a common Passion; yet in its Perfection*

## The C O N T E N T S.

fection it proves the Exercise of a particular Faculty in the Soul proper to itself	p. 161
That all Objects being to be loved in proportion to their Beauty, God must be loved infinitely ; and all Creatures, even ourselves, in comparison to Him, not at all	163
8. Yet there is an allowable and just Self-love	165
The Measures of it	ibid.
The Love of God, for his own Sake, and without Regard to our own Happiness, is, notwithstanding, inseparable in its Nature from our Happiness	166
All Beauty consists in Harmony ; and all Pleasure, in the Perception of that Harmony	167
9. The Advantages of spiritual Love, with regard to Health	168
It removes all Anxiety and Solicitude	169
It banishes all those Vices that most ruin Health	ibid.
It gives continual Joy, which is inseparable from Health	ibid.
Rules of Health, with regard to the Management of the Passions	170

# THE CONTENTS.

## CHAP. VII.

### MISCELLANY OBSERVATIONS.

§. 1. *Of the Difference between Acute and Chronical Diseases* p. 172  
*What may be expected from Medicine in either Case* 174

2. *Why most Persons are seized with chronical Diseases about the Meridian of Life; and why some sooner* 175

3. *The great Number of dangerous chronical Diseases proceeding from, and complicated with, the Scurvy* 178  
*Why the Scurvy is so common in Britain* ibid.  
*The Manner how it is produced* 179  
*Why chronical Diseases are more common here than in the warmer Climates* 180

*The Reason of the Frequency of Self-Murder in England* 181

*Why the Scurvy is seldom or never perfectly cured* 182

*By what Means it might be cured thoroughly* ibid.

*What is to be done, to make Life tolerable under it, to those that will not undergo*

## The C O N T E N T S.

undergo the Trouble of a perfect Cure p. 183  
Seeds and young Sprouts proper in this Disease, because they have no gross Salts in them ibid.  
Reflection on the great Use of a Regimen of Diet and Exercise in the Cure of chronical Diseases 185  
4. Of the Nature of animal Fibres, and their different Sorts ibid.  
Rules to know elastic or springy, robust and stiff, weak and relaxed Fibres 187  
5. The Causes and Occasions of frequent Miscarriages 189  
The Regimen and Medicines proper to prevent them 192  
6. A Regimen for the Tender, Studious, &c. with regard to the different Seasons 195  
7. Rules about Cloaths, as to the Difference of Seasons ibid.  
The Danger of keeping always warm, and wearing Flannel ibid.  
The Danger of customary Sweating 196  
The Difference between Sweating and plentiful Perspiration ibid.  
8. Of the Usefulness of frequent Shaving the Head and Face; and of Washing and Scraping the Feet 198  
The

## The C O N T E N T S.

<i>The Advantage of a full and free Perspiration in the Soles of the Feet</i>	p. 200
<b>9.</b> <i>A Caution to studious People, concerning the fittest Posture of the Body in Reading and Writing</i>	201
<i>The Inconveniencies of a wrong one</i>	ibid.
<b>10.</b> <i>A very necessary Caution to fat and overgrown People</i>	203
<b>11.</b> <i>Two important Advices to the Aged</i>	205
<i>The Advantage of removing to a warmer Climate in old Age</i>	206
<b>12.</b> <i>The Folly of expecting a quick Cure of chronical Diseases</i>	207
<i>The Mischiefs this vain Expectation brings on the Valetudinary</i>	208
<i>The original and only Method of Cure of most chronical Diseases</i>	209
<i>The Necessity of submitting to this Method</i>	211
<i>The Efficacy of it</i>	212
<b>13.</b> <i>Of the great Usefulness of Opium</i>	213
<i>The Manner of its Operation</i>	ibid.
<i>Proofs that it operates in that Manner</i>	215
<i>How it cures a Diarrhoea</i>	217
<i>In what Cases Opium is of greatest Use</i>	ibid.
<i>When solid Opium, when liquid Laudanum, is to be used</i>	ibid.
<i>The</i>	

## The C O N T E N T S.

<i>The proper Vehicles for it in different Cases</i>	p. 218
<i>The right Way of dosing</i>	219
<i>That Opium over-dosed, kills not so readily as is commonly thought</i>	ibid.
<i>14. The great Secret of Long Life</i>	220
<i>Tho' the Solids must necessarily harden by old Age, so as to stop the Circulation; yet this may be retarded by keeping the Juices fluid by a meagre and diluting Diet</i>	221
<i>The Manner of doing it</i>	222
<i>Of thin, and what is commonly, and what ought to be, called poor Blood</i>	ibid.
<i>What is the best Blood, and for what Reasons it is to be accounted so</i>	224
<i>Of the great Advantages of Temperance</i>	226
<i>Miscellany Rules of Health and Long Life</i>	227
<i>Conclusion</i>	230



*In*

*In Clarissimi Medici GEO. CHEYNÆI  
Tentamen de Sanitate & Longævitate,  
doctum variumque Opus miratus, hæc  
effudit \*\* Virtutum illius Viri Cultor  
impensisſimus.*

**H**UC ades o ! ſævum Membris arcere Venenum  
Qui cupis, & Morbi Semina tetra gravis.  
Sive tremens pavidusque vides instare minacem  
Scorbutum (ut videoas hic Liber, ecce ! docet) ;  
Sive parant atras Hypochondria turgida Nubes,  
Quæ Menti offusæ tristia Spectra darent ;  
Seu Monſtri quodcunque imis Penetralibus hæret,  
Principium Morbi, mox generanda Lues :  
Ecce Opifer p æſens, *C H E Y N Æ U S*, lenit acerbum  
In Venis Succum, nec tibi Membra dolent ;  
Aut pellit tristis Simulacra fugacia Spectri,  
Atque Animo prohibet Gaudia abesse tuo ;  
Maturâq; Operâ prævertens tristia Fata  
Ægrotare vetat, nec doluisse finit.  
Perlege (at attentus) culti Documenta Libelli,  
Si te vel ſanum vel cupis esse probum :  
(Arctè eteñim ſociata Salus fideliter hæret  
Virtuti, Vitio nec Comes eſſe volet.)  
Disce Voluptates prudens vitare nocentes ;  
Hinc disce & veris innocuisque frui.  
Ut tibi ſit Somnus Lenimen dulce Laborum ;  
Quæque onerant Mensas dulcia Fercla ſient ;  
Ut vigeant Artus, nec ſaucia Membra laborent ;  
Hic Gulæ effrænis Crimina mille lege.  
Chirurgi Ferrum te, & tetrica Pharmaca terrent ?  
Hinc disce ambobus poſſe carere Malis.

*BOOKS*

BOOKS Printed for, and Sold by G E O.  
S T R A H A N, at the Golden-Ball over-  
against the Royal-Exchange in Cornhill.

**P**Hilosophical Principles of Religion, Natural and Revealed: In Two Parts. The First containing the Elements of Natural Philosophy, and the Proofs of Natural Religion. The Fifth Edition. The Second Part containing the Nature of Infinites, together with the Philosophic Principles of Revealed Religion.

A New Theory of acute and slow continued Fevers; wherein, besides the Appearances of such, and the Manner of their Cure, occasionally, the Structure of the Glands, and the Manner and Laws of Secretion, the Operation of Purgative, Vomitive, and Mercurial Medicines, are mechanically explain'd. To which is prefix'd, An Essay concerning the Improvements of the Theory of Medicine. The Fifth Edition, with many Additions.

An Essay of the true Nature and due Method of Treating the Gout: Together, with an Account of the Nature and Quality of Bath Waters, the Manner of using them, and the Diseases in which they are proper: As also of the Nature and Cure of most chronical Distempers, not publish'd before. The Ninth Edition, Revised, Corrected, and Inlarged to more than double of the Former.

An Essay of Health and Long Life. The Ninth Edition.

The English Malady: Or, A Treatise of Nervous Diseases of all Kinds; as Spleen Vapours, Lowness of Spirits, Hypochondriacal and Hysterical Distempers, &c. In Three Parts. Part I. Of the Nature and Cause of Nervous Distempers. Part II. Of the Cure of Nervous Distempers. Part III. Variety of Cases that illustrate and confirm the Method of Cure. With the Author's own Case at Large. The Fourth Edition.

An Essay on Regimen: Together with Five Discourses, Medical, Moral, and Philosophical: Serving to illustrate the Principles and Theory of Philosophical Medicine, and point out some of its Moral Consequences. The Second Edition.

The Natural Method of curing the Diseases of the Body and the Disorders of the Mind depending on the Body. In Three

*Books printed for, and sold by, Geo. Strahan.*

Three Parts. Part I. General Reflections on the Oeconomy of Nature in Animal Life. Part II. The Means and Methods for preserving Life and Faculties ; and also concerning the Nature and Cure of Acute, Contagious, and Cephalic Disorders. Part III. Reflections on the Nature and Cure of particular Chronical Distempers. The Second Edition.

The above by Geo. Cheyne, M. D. F. R. S.

Sea Diseases ; or, a Treatise of their Nature, Causes, and Cure: Also an Essay of Bleeding in Fevers. By W. Cockburn, M. D.

The Prognostic Signs of Acute Diseases, Established by ancient Observation, and Explain'd by the best modern Discoveries. The Second Edition: With a Preface by Dr. W. Cockburn.

The Civil Law in its Natural Order ; together with the Public Law. By William Strahan, LL. D. Advocate in Doctors-Commons ; with additional Remarks on some Material Differences between the Civil Law and the Law of England. The Second Edition, with large Additions.

A New Table of Dispensatory Plants, distributed according to their Principal Virtues. By Patrick Blair, M. D. and F. R. S.

*Pharmaco-Botanologia: Or, An Alphabetical and Clas-  
sical Dissertation on all the British Indigenous and Garden-  
Plants of the New London Dispensatory ; in which their  
Genera, Species, characteristic and distinctive Notes, are  
Methodically described ; the Botanical Terms are ex-  
plain'd ; their Virtues, Uses, and Shop-Preparations, de-  
clared from proper Observations.*

Essays on several Parts of the Animal Oeconomy : 1st, Of the Quantity of Blood in the Human Body. 2d, Of the Velocity of the Blood. 3d, Of the Force of the Heart in driving the Blood through the whole Body. 4th, Of Animal Secretion : And 5th, Of Muscular Motion. By James Keill, M. D. The Fourth Edition, Corrected and Inlarged. To which is added, A Dissertation concerning the Force of the Heart. Also, Statical Observations, explained and compared with Sanctorius's Aphorisms.



A N  
E S S A Y  
O F  
*Health and Long Life.*

---

S E C T. I.

**I**T is a common Saying, That every Man past Forty is either a *Fool*, or a *Physician*. It might have been as justly added, that he was a *Divine* too: For, as the World goes at present, there is not any thing that the Generality of the better Sort of Mankind so lavishly and so unconcernedly throw away, as *Health*, except *eternal Felicity*. Most Men know when they

B

are

## 2 An ESSAY of HEALTH

are ill, but very few when they are well. And yet it is most certain, that 'tis easier to *preserve* Health, than to *recover* it; and to *prevent* Diseases, than to *cure* them. Towards the first, the Means are mostly in our own Power: Little else is required than to *bear, and forbear*. But towards the latter, the Means are perplexed and uncertain; and, for the Knowledge of them, the far greatest Part of Mankind must apply to others, of whose Skill and Honesty they are, in a great measure, ignorant, and the Benefit of whose Art they can but conditionally and precariously obtain. A crazy Constitution, original weak Nerves, dear-bought Experience in Things helpful and hurtful, and long Observation on the Complaints of others, who came for Relief to this universal Infirmary, *BATH*, have at last (in some measure) taught me some of the most effectual Means of preserving Health, and prolonging Life, in those who are *tender and sickly*, and labour under *chronical Distempers*. And I thought I could not spend my leisure Hours better, than by putting together the most general Rules for that Purpose, and setting them in the clearest and strongest Light I could, for the Benefit of those who may

may want them, and yet have not had such favourable Opportunities to learn them.

§. II. AND that I might write with some Order and Connexion, I have chosen to make some Observations and Reflections on the *Non-naturals* (as they are called, possibly because that in their preternatural State they are eminently injurious to human *Constitutions*; or, more probably, because tho' they be necessary to the Subsistence of *Man*, yet, in respect of *him*, they may be considered as *external*, or different from the *internal* Causes that produce *Diseases*); to wit, 1. The *Air* we breathe in. 2. Our *Meat* and *Drink*. 3. Our *Sleep* and *Watching*. 4. Our *Exercise* and *Rest*. 5. Our *Evacuations*, and their *Obstructions*. 6. The *Passions* of our *Minds*. And, *lastly*, To add some Observations that come not so naturally under any of these Heads. I shall not consider here, how *philosophically* these *Distinctions* are made; they seem to me the best general *Heads* for bringing in those *Observations* and *Reflections* I am to make in the following Pages.

## 4 An ESSAY of HEALTH

§. III. THE Reflection is not more common than just, That he who lives *physically* must live miserably. The Truth is, too great Nicety and Exactness about every minute Circumstance that may impair our Health, is such a Yoke and Slavery, as no Man of a generous, free Spirit would submit to. 'Tis, as a *Poet* expresses it, *to die for fear of dying*. And to forbear or give over a just, charitable, or even generous Office of Life, from a too scrupulous regard to Health, is unworthy of a *Man*, much more of a *Christian*. But then, on the other hand, to cut off our Days by *Intemperance*, *Indiscretion*, and guilty *Passions*; to live miserably, for the sake of gratifying a *sweet Tooth*, or a brutal *Itch*; to die *Martyrs* to our *Luxury* and *Wantonness*; is equally beneath the Dignity of *human Nature*, and contrary to the *Homage* we owe to the *Author* of our Being. Without some Degree of *Health*, we can neither be agreeable to *ourselves*, nor useful to our *Friends*; we can neither relish the Blessings of *Divine Providence* to us in *Life*, nor acquit ourselves of our *Duties* to our *Maker*, or our *Neighbour*. He that wantonly transgresseth the self-evident Rules

Rules of *Health*, is guilty of a Degree of *Self-Murder*; and an *habitual* Perseverance therein is direct *Suicide* \*, and consequently the greatest Crime he can commit against the *Author* of his Being; as it is slighting and despising the noblest *Gift* he could bestow upon him, *viz.* the *Means* of making himself infinitely *happy*; and also, as it is a *treacherous* forsaking the *Post*, wherein his *Wisdom* has placed him, and thereby rendering himself incapable of answering the Designs of his *Providence* over him. The infinitely wise *Author* of *Nature* has so contrived *Things*, that the most remarkable *RULES* of preserving *LIFE* and *HEALTH* are *moral Duties* commanded us; so true it is, that *Godliness has the Promises of this Life, as well as that to come.*

To avoid all useless Refinement, I will lay down only a few plain, easy observed Rules, which a Man may readily follow, without any Trouble or Constraint.

---

\* *Self Murder.*

# 6 An ESSAY of HEALTH



## C H A P. I.

### Of AIR.

§. I.



*IR* being one of the most necessary Things towards the *Subsistence* and *Health* of all *Animals*, 'tis a Wonder to me, that here in *England*, where *Luxury*, and all the Arts of *living well*, are cultivated even to a *Vice*, the Choice of *Air* should be so little considered.

§. II. FROM Observations on Bleeding in *Rheumatisms*, and after catching *Cold*, 'tis evident, that the *Air*, with its different *Qualities*, can alter and quite vitiate the whole *Texture* of the *Blood*, and *animal Juices*: From the *Palsies*, *Vertigoes*, *Vapours*, and other *nervous Affections*, caused by *Damps*, *Mines*, and working on some *Minerals*, (\* particularly *Mer-*

---

\* *Vide Ramazini, of the Diseases of Tradesmen.*

*cury and Antimony*) 'tis plain, *Air*, so and so qualified, can relax and obstruct the whole nervous *System*. From the *Cholicks*, *Fluxes*, *Coughs*, and *Consumptions*, produced by damp, moist, and *nitrous Air*, 'tis manifest, that it can obstruct and spoil the noble *Organs*. The *Air* is attracted and received into our *Habit*, and mixed with our *Fluids*, every instant of our *Lives*; so that any ill *Quality* in the *Air* so continually introduced, must, in time, produce *fatal Effects* on the *animal Oeconomy*: And therefore it will be of the utmost Consequence to every one, to take care what Kind of *Air* it is they sleep and watch, breathe and live in, and are perpetually receiving into the most intimate *Union* with the *Principles* of Life. I shall only take Notice of three Conditions of *Air*.

§. III. THE first is, That, when Gentlemen build *Seats*, they ought never to place them upon any high *Hill*, very near any great *Confluence* of Water, in the Neighbourhood of any great *Mines*, or Beds of *Minerals*, nor on any swamp, marshy, or mossy Foundation; but either in a *champagne Country*, or on the *Side* of a small *Eminence*, shelter'd from the *North* and

*East* Winds, or upon a light, gravelly Soil. The Nature of the Soil will be well known, from the *Plants* and *Herbs* that grow on it, or rather, more securely, from the Nature of the *Waters* that spring out of it, which ought always to be *sweet, clear, light, soft, and tasteless*. All high *Mountains* are damp, as Dr. *Halley* observed at *St. Helena*, a mountainous Place, where *Damps* fell so perpetually in the Night-time, that he was obliged to be every Moment wiping his *Glasses*, in making his *Astronomical Observations*. And, where the *Mountains* are high, the Inhabitants of them are forced to send their *Furniture*, in Winter, to the *Valley*, lest it should rot. And 'tis common to have it rain or snow on Mountains, when the Valleys below are clear, serene, and dry. All great *Hills* are Nests of *Minerals*, and Covers (made of the prominent Earth) for *Reservoirs of Rain-water*. The Clouds are but great *Fleeces* of rarefied Water sailing in the *Air*, sometimes not many Yards above the *champagne Country*; and these high *Hills* intercepting them, they are compressed into *Dew*, or *Rain*, and are perpetually drilling down the *Crannies* of the

the Mountains into these *Basins*. Hence the *Origin of Rivers*, and *fresh-water Springs*. Besides that, these mountainous Places are always expos'd to high, and almost perpetual *Winds*. Where any great *Concourse* of Water is, the *Air* must needs be perpetually damp, because the *Sun* is perpetually straining, from these *Waters*, moist *Dews* and *Vapours* thro' it. All great Nests of *Minerals*, or large *Mines*, must necessarily impregnate the *Air* with their respective Qualities. And *mossy* Blackness is some Degree of *Putrefaction*, as \* Sir Isaac Newton observes.

§. IV. Secondly, THE *Winds* that are most frequent, and most pernicious, in *England*, are the *Easterly*, especially the *North-east* *Winds*, which in the *Winter* are the most *piercing* cold, in *Summer* the most *parching* hot. In *Winter*, they bring along with them all the *Nitre* of the *Northern* and *Scythian* *Snows*, *Mountains of Ice*, and *frozen Seas*, through which they come; and, in

---

\* See his Treatise about *Light and Colours*.

10 *An ESSAY of HEALTH*

Summer, blow with all the fiery Particles of the *perpetual Day* they pass thro'. From the End of *January*, till towards the End of *May*, the Wind blows almost perpetually from the *Eastern* and *Northern* Points, if the *Spring* is dry; and from the *Southern* and *Western* Points, if the *Spring* is wet (and generally, from the setting in of the *Winds*, on a *New-Moon*, you may predict the Weather of the *Spring*); and our *Bodies* most certainly attracting the circumambient *Air*, and the *Fumes* of those Bodies that are next to us, it will be very convenient for *valetudinary*, *studious*, and *contemplative* Persons, in a *dry Spring*, or in *Easterly Winds*, to change their Bed-chambers into Rooms that have *Western* or *Southern* Lights, or to shut close up the *Eastern* and *Northern* Lights, or to have them but seldom opened; and, in *wet Seasons*, to take the contrary Course. And if any *such Person* has been much exposed, or long abroad, in a *Northerly* or *bleakish Easterly Wind*, it will be very proper for him to drink down, going to Bed, a large Draught of warm Water-gruel, or of warm small *Mountain-wine Whey*, as an *Antidote* against the *nitrous*

*nitrous Effluvia* suck'd into the Body, and to open the *Obstructions* of the *Perspiration* made thereby.

§. V. *Thirdly*, *From* the Beginning of *November* till towards the Beginning of *February*, *London* is covered over with one universal *nitrous* and *sulphurous* *Smoke*, from the *Magnitude* of *Coal-Fires*, the *Absence* of that *material Divinity* the *Sun*, and the *Consequence* thereof, the falling of the *Dews* and *Vapours* of the *Night*. In such a *Season*, *weak* and *tender* *People*, and those that are subject to *nervous* or *pulmonic* *Distempers*, ought either to go into the *Country*, or to be at *home* soon after *Sun-set*, and to dispel the *Damps* with clear, warm *Fires*, and cheerful *Conversation*, go early to *Bed*, and rise proportionally sooner in the *Morning*; for, as the *Sun's Removal* suffers the *Vapours* to fall and condense in the *Evening*, so his Approach dispels and raises them in the *Morning*. I need not add, that it will be very fit for those that are *valetudinary*, to have their *Servants*, *Children*, *Bed-fellows*, and all those that approach them, with whom they live constantly, and mix *Atmospheres*, to be as *healthy*,

healthy, sound, and sweet, as possibly they can; and, for their *own sakes*, to have them removed till they are made so, if they are otherwise. Nor shall I add any pressing Instances, to avoid *wet Rooms*, *damp Beds*, and *foul Linen*, or to remove *Ordure* and *Nuisances*; the Luxury of *England* having run all these rather into a *Vice*.

§. VI. THE *Air* is a *Fluid*, wherein Parts of all Kinds of Bodies swim as in *Water*. But *Air* differs from *Water* in this, that the *first* is compressible into a lesser Compass, and smaller *Volume*, like a *Fleece of Wool*, either by its own *Weight*, or any other *Force*; which *Weight* or *Force* being removed, the *Air* immediately recovers its former Bulk and Dimensions again, whereas no *Force* whatever can bring *Water* into narrower Bounds; that is, *Air* is extremely *elastic* and *springy*, but *Water* is not at all so. Yet the Parts of *Air* would seem to be *grosser* than the Parts of *Water*: For *Water* will get through a *Bladder*, and may be forced through the *Pores of Gold*; but *Air* will pass through neither. By this its *elastic Force*, the *Air* insinuates itself into the patent *Cavities* of all

all *animal* Bodies; and the *Infant*, which never breathed before, as soon as it is exposed to this *Element*, has the little *Bladders*, whereof the *Lungs* consist, blown up into a *perpendicular* Erection on the Branches of the *Wind-pipe*; whereby the Obstruction from the Pressure of the *Vesicles* (arising from their being compressed together, and lying upon one another) being, in some measure, taken off, the *muscular Action* of the Right *Ventricle* of the *Heart* is able to force the Blood through the *Lungs* into the Left *Ventricle*. But these little *Bladders*, being thus *inflated* by an *elastic Fluid*, still press so far upon, and grind the grosser *Particles* of the Blood into more sizeable ones, that they may become small enough to *circulate* through the other *capillary Vessels* of the Body. This *elastic Air*, pressing equally every Way round, by its *Weight* and *Spring*, shuts close the *Scales* of the *Scarf-skin* of healthy and strong Persons; so that it denies all *Entrance* to the *nitrous* and *watry* Mixture, contained in it; and thus becomes a kind of *Cold Bath* to them, and defends them from catching *Cold*: But in *sickly*, *studious*, and *sedentary* People, and those of weak *Nerves*, where the

the *Spring* of the *Coverlets* and *Scales*, that defend the Mouths of the *perspiratory Ducts*, is weak, the *Perspiration* little, or next to none at all, and the Blood *poor* and *sizy*; the *nitrous* and *watry Particles* of the *Air* get a ready and free *Entrance*, by these *Ducts*, into the Blood, and, by breaking the *Globules* thereof, *coagulating* and fixing its *Fluidity*, quite stop the *Perspiration*, and obstruct all the *capillary Vessels*, the *cutaneous Glands*, and those of the *Lungs*, and *alimentary Passages*, when such Bodies are long exposed to such an *Air*; and thus beget all these Disorders in the Body, that *Air*, thus and thus *poison'd*, was shewn capable to produce. So long as the *Perspiration* is *strong*, *brisk*, and *full*, 'tis impossible any of these Disorders should happen; because the *Force* of the *perspiratory Steams* outward, is greater than the *Force* whereby these *noxious Mixtures* enter; unless the Body be indiscreetly too long exposed, or the *Action* of the *nitrous* and *watry Mixtures* be extremely violent. Hence it comes to pass, that those who are very *strong* and *healthy*, and those who have *drank strong Liquors* so plentifully, as to have thereby a brisk *Circulation*, and full *Perspiration*, seldom or

never catch *Cold*. And this is the Reason why *rich Foods*, and *generous Wines*, moderately used, become so excellent an *Antidote* in *infectious* and *epidemic Distempers*, not only as they banish *Fear* and *Terror*, but as they make so full and free a Stream of *Perspiration*, and maintain so active and brisk an *Atmosphere*, as suffers no *noxious Steams* or *Mixtures* in the *Air* to come within it, but drives and beats off the *Enemy* to a Distance. But Persons of *viscous, heavy Fluids*, of *poor* and *slimy Juices*, of little or no *Perspiration*, such as generally all *studious, sedentary* and *sickly Persons* are, but especially those that are subject to *nervous Disorders*, must necessarily suffer under these *poisonous Mixtures* in the *Air*, if they do not cautiously and carefully fence against them, or take not a present *Remedy* and *Antidote*, when *tainted*. For, besides the *Air* that gets through the *perspiratory Ducts* into the *Blood*, whenever we eat, drink, or breathe, we are taking into our *Bodies* such *Air* as is about us. And when the *concoctive Powers* are *weak*; as in such *Persons*, and the *Quantity* of the *Food* is too great, or its *Quality* too strong for them, the *Chyle* is too gross, and the *perspiratory Matter*

is stopped, because too large for these small *Ducts*; and this whole *Mass*, which in *common Health* is more than *double* of the gross *Evacuations*, *recoils* in upon the *Bowels*, and becomes, as it were, *Spears*; and *Darts*, and *Armour*, to the *Air* receiv'd from without; which, being thus *sharpened* with the *Salts* of the *uncooked Food*, together with its own *elastic Force*, pierces the *Sides* of the *Vessels*, and gets into all the *Cavities* of the *Body*, and between the *Muscles* and their *Membranes*, and there, in *Time*, brings forth *hypochondriac*, *hysteric*, *nervous*, and *vapourish Disorders*, and all that *black Train* of *Evils* such *Constitutions* suffer under.

I SHALL now draw out the *Cautions* here inculcated, into a few general Rules.



*General*

General Rules for HEALTH and  
LONG LIFE, drawn from the  
Head of

A I R.

1. **T**HE healthiest Situation for a Seat, is in a *champagne* Country, or on the *Side* of a small Eminence, on a *gravelly* Soil, with a *Southern* or *Western* Exposition, shelter'd from the *North* and *East* Winds, distant from any great *Concourse* of Waters, or any great *Mines* or *Beds of Minerals*, where the Water is *sweet, clear, light, soft, and tasteless*.

2. **TENDER** People, on the setting in of *Easterly* and *Northerly* Winds, ought to change their Bed-rooms for others of *Westerly* and *Southerly* Lights, and the contrary in wet Seasons.

3. **THOSE** who have been much exposed to, or long abroad in, *Easterly* or *Northerly* Winds, should drink some thin and warm Liquor going to Bed.

4. **WHEN** the dark, dull, foggy Weather lasts at *London* in Winter, tender

C PEO-

## 18 An ESSAY of HEALTH

People, and those of weak *Nerves* and *Lungs*, ought either to go into the *Country*, or keep much at Home in warm Rooms, go early to Bed, and rise be-times.

5. VALETUDINARY People ought to have their Servants, Children, and Bed-fellows, or those they continually approach and converse with, sound, sweet, and healthy, or ought to remove them till they are so, if they are otherwise.

6. EVERY one, in order to preserve their Health, ought to observe all the Cleanness and Sweetness in their Houses, Cloaths, and Furniture, suitable to their Condition.



C H A P.



## C H A P. II.

## Of MEAT and DRINK.

§ I. **T**O have our *Food*, that is, our Meat and Drink, as to *Quantity* and *Quality*, duly regulated, and precisely adjusted to our *concoctive Powers*, would be of the utmost Consequence to *Health* and *Long Life*. Our Bodies require only a *determinate Quantity* thereof, to supply the *Expences* of living; and a just Proportion of that to these, would very probably preserve us from *acute*, most certainly from *chronical* Distempers, and enable us to live without much Sickness and Pain, so long as our Constitutions were originally made to *last*. The Sources of *chronical* Distempers, are, *first*, Viscidity in the Juices, or the Over-largeness of their constituent *Particles*, which, not being sufficiently broken by the *concoctive Powers*, stop or retard the *Circulation*; or, *secondly*, too great abundance of sharp and acrimonious

20 *An ESSAY of HEALTH*

*Salts*, whereby the *Juices* themselves are rendered so *corrosive*, as to burst or wear out the *Solids*; or, *thirdly*, a *Relaxation* or want of a due *Force* and *Springiness* in the *Solids* themselves, An Excess in *Quantity* begets the *first*; the *ill Condition* of our Meat and Drink, the *second*; and *both* together, with want of due *Labour*, the *third*.

§. II. THE Meat of *England* is generally *animal Substances*. The *Animals* themselves, from *epidemic Causes*, bad *Food*, *Age*, or other *Infirmitie*s, have their *Diseases*, as well as *human Creatures*; and these diseased *Animals* can never be proper or sound *Food* for Men. Adult *Animals* abound more in *urinous Salts* than young ones: Their *Parts* are more closely compacted, because more forcibly united, and so harder of *Digestion*. 'Tis true, the great *Distinction* of the *Fitness* or *Unfitness* of the several *Sorts* of *Animals* and *Vegetables*, for *human Food*, depends upon their *original Make*, *Frame*, and *Nature*, (and that can be found out only by *Experience*) as also upon the *special Taste*, *Complexion*, *Temperament*, and *Habits* of the Person that feeds on them. But by the Help of these three

three Principles, *viz.* First, That the Strength or Weakness of Cohesion of the Particles of fluid Bodies depends upon their *Bigness* or *Smallness*; that is, the *biggest* Particles cohere more firmly than the *smaller*, because more Parts come into Contact in large Bodies than small, and so their *Union* is greater; secondly, That the *greater* the Force [*Momentum*] is, with which two Bodies meet, the stronger is their Cohesion, and the more difficult their Separation; thirdly, That *Salts*, being comprehended by plain *Surfaces*, being *hard*, and in all Changes recovering their Figure, unite the most firmly of any Bodies whatsoever: Their plain *Surfaces* bring many Points into *Contact* and *Union*: Their *Hardness* and constant *Figure* make them *durable* and *unalterable*; and thereby the *active Principles*, and the *Origin* of the Qualities of Bodies; and when they approach within the *Sphere* of one another's *Activity*, they firmly unite in *Clusters*; all which make the Separation of their original *Particles* the more difficult: I say, from these *three Principles*, we may, in general, compare the Easiness or Difficulty of digesting (that is, breaking into small Parts) the several sorts of *Vegetables*

## 22 An ESSAY of HEALTH

and *Animals*, one with another ; and so discover their *Fitness* or *Unfitness* for becoming Food for tender and *valetudinary* Persons.

I. ALL other Things being supposed equal, those *Vegetables* and *Animals* that come to *Maturity* the soonest, are *lightest* of *Digestion*. Thus the Spring *Vegetables*, as *Asparagus*, *Strawberries*, and some Sorts of *Sallading*, are more easily digested than *Pears*, *Apples*, *Peaches*, and *Nectarines* ; because they have less of the *solar* Fire in them ; their Parts are united by a weaker Heat, that is, with less *Velocity*, and abound less in, nay, scarce have any strong and fixed *Salts*. Among the *Animals*, the common Poultry, *Hares*, *Sheep*, *Kids*, *Rabbits*, &c. which in the same, or a few Years, come to their *Maturity*, (that is, to propagate their *Species*) are much more tender and readily digested, than *Cows*, *Horses*, or *Asles*, (were these last in Use for Food, as they have been in *Famine*) &c. for the Reason already given, because their Parts cohere less firmly. And it is observable, of the *Vegetables*, which are longest a ripening, that is, whose *Juices* have most of the *solar* Rays

Rays in them, that their *fermented Juices* yield the strongest *vinous Spirits*; as *Grapes*, *Elder-berries*, and the like; and of the *Animals* that are longest in coming to *Maturity*, that their *Juices* yield the most rank and most *fetid urinous Salts*.

2. OTHER Things supposed *equal*, the *larger* and *bigger* the *Vegetable* or *Animal* is in its Kind, the *stronger* and the *harder* to digest is the Food made thereof: Thus a large *Onion*, *Apple*, or *Pear*, and large *Beef* and *Mutton*, are *harder* to digest than the *lesser* ones of the same Kind; not only, as their Vessels being *stronger*, and more *elastic*, their Parts are brought together with a *greater Force*; but also, because the *Qualities* are proportionably more *intense* in great Bodies of the same Kind: Thus, other Things being equal, a *greater Fire* is proportionably more *intensely hot*, than a *lesser one*; and the *Wine* contained in a *larger Vessel* becomes *stronger* than that contained in a *lesser*; and consequently, the *Juices* of *larger Animals* and *Vegetables* are more rank than the *Juices* of *smaller ones* of the same Kind.

3. OTHER Things being equal, the proper Food appointed for *Animals* by Nature is easier digested than the *Animals* themselves; those *Animals* that live on *Vegetables*, than those that live on *Animals*; those that live on *Vegetables* or *Animals* that soonest come to *Maturity*, than those that live on such as are longer a ripening: Thus *Milk* and *Eggs* are lighter of Digestion than the *Flesh* of *Beasts* or *Birds*; *Pullets* and *Turkies*, than *Ducks* and *Geese*; and *Partridge* and *Pheasant* are lighter than *Woodcock* or *Snipe*; because these last, being *long-billed*, suck only *animal Juices*; and, for the Reasons already given, *Grass Beef* and *Mutton* are lighter than *Stall-fed Oxen* and *Sheep*.

4. ALL Things else being alike, *Fish* and *Sea Animals* are harder to digest than *Land Animals*; because, universally, their Food is other *Animals*; and the *salt Element* in which they live, compacts their Parts more firmly; *Salts* having a stronger Power of *Cohesion* than other *Bodies*. And, for the same Reason, *Salt-water Fish* is harder to digest than *Fresh-water*; Thus the *Sea Tortoise* is harder to digest

digest than the *Land Tortoise*; and *Sturgeon* and *Turbot*; than *Trout* or *Perch*.

5. OTHER Things being equal, *Vegetables* and *Animals* that abound in an *oily*, *fat*, and *glutinous* Substance, are *harder* to digest, than those of a *dry*, *fleshy*, *fibrous* Substance; because *oily* and *fat* Substances elude the Force and Action of the *concoctive* Powers; and their Parts attract one another, and unite more strongly than other Substances do, (except *Salts*) as Sir Isaac Newton \* observes. Their *Softness* and *Humidity* relaxes and weakens the Force of the Stomach; and the *Fat* and *Oil* itself is shut up in little *Bladders*, that are with Difficulty broken. Thus *Nuts* of all Kinds pass through the *Guts*, almost *untouch'd*: *Olives* are *harder* to digest than *Pease*; *fat* *Flesh-meat*, than the *Lean* of the same: *Carp*, *Tench*, *Salmon*, *Eel*, and *Turbot*, are much *harder* to digest than *Whiting*, *Perch*, *Trout*, or *Haddock*.

6. VEGETABLES and *Animals*, all Things else being alike, whose Substance is *white*,

---

\* Vide Sir Isaac Newton's first English Edition of Light and Colours.

## 26 An ESSAY of HEALTH

or inclining to the *lighter* Colours, are *lighter* to digest, than those whose *Substance* is *redder*, *browner*, or inclining towards the more *flaming* Colours; not only because the Parts that reflect *white* and the *lighter* Colours, are lesser in Bulk than those that reflect the more *flaming* Colours\*; but also because those of the more *flaming* Colours abound more with *urinous Salts*. Thus *Turneps*, *Parsneps*, and *Potatoes*, are *lighter* than *Carrots*, *Skirrets*, and *Beet-raves*: *Pullet*, *Turkey*, *Pheasant*, and *Rabbit*, are *lighter* than *Duck*, *Geese*, *Woodcock*, and *Snipe*: *Whiting*, *Flounder*, *Perch*, and *Soal*, are *lighter* than *Salmon*, *Sturgeon*, *Herring*, and *Mackarel*: *Veal* and *Lamb* are *lighter* than *Red* or *Fallow Deer*.

7. *Lastly*, ALL other Things being equal, *Vegetables* and *Animals* of a *strong*, *poignant*, *aromatic*, and *hot* Taste, are *harder* to digest, than those of a *milder*, *softer*, and more *insipid* Taste. High Relish comes from Abundance of Salts: Abundance of Salts supposes *adult Animals*, and such as are long a coming to

---

\* See the just quoted Author.

*Maturity*;

Maturity; and where Salts abound, the Parts are more difficultly separated, and harder to be digested. Strong and *aromatic* Plants imbibe and retain most of the *solar* Rays, and become solid Spirits, or fixed *Flames*; and they that deal much in them, swallow so much *live Coals*, which will at last inflame the Fluids, and burn up the Solids.

§. III. THERE is nothing more certain, than that the greater Superiority the *concoctive* Powers have over the *Food*, or the stronger the *concoctive Powers* are, in regard of the Things to be *concocted*, the *finer* the *Chyle* will be, the *Circulation* the more free, and the *Spirits* more lightsome; that is, the better will the Health be. Now from these general Propositions, taking in their own particular *Complexion* and *Habits*, *valetudinary*, *studious*, or *contemplative* Persons, may easily fix upon these particular *vegetable* or *animal* Foods, that are fittest for them. And, if any Error should be committed, 'tis best to err on the safest Side, and rather chuse those Things that are under our *concoctive* Powers, than those that are above them. And in the Choice of *Animals* for our Food, we must not pass

pass over the Manner of fattening and fitting them up for the Table. About *London* we can scarce have any but *cramm'd Poultry*, or *Stall-fed* Butchery-meat. It were sufficient to disgust the stoutest Stomach, to see the foul, gross, and nasty *Manner*, in which, and the *fetid*, *putrid*, and *unwholsome Materials*, with which, they are fed. Perpetual Foulness and Cramming, gross Food and Nastiness, we know, will putrefy the *Juices*, and mortify the *muscular Substance* of *human Creatures*; and, sure, they can do no less in *brute Animals*, and thus make even our Food Poison. The same may be said of Hot-beds, and forcing *Plants* and *Vegetables*. The only way of having sound and healthful *animal Food*, is to leave them to their own *natural Liberty*, in the free Air, and their own proper *Element*, with Plenty of Food, and due Cleanness, and a Shelter from the Injurics of the Weather, when they have a mind to retire to it. I add nothing about *Cookery*: Plain Roasting and Boiling is as high as *valetudinary*, *tender*, *studious*, and *contemplative* Persons, or those who would preserve their Health, and lengthen out their Days, ought to presume on. *Made Dishes*, *rich Soup*,

*Soup, high Sauces, Baking, Smoking, Salting, and Pickling, are the Inventions of Luxury, to force an unnatural Appetite, and increase the Load, which Nature, without Incentives from ill Habits, and a vicious Palate, will of itself make more than sufficient for Health and Long Life. Abstinence and proper Evacuations, due Labour and Exercise, will always recover a decayed Appetite, so long as there is any Strength and Fund in Nature to go upon. And it is scarce allowable to provoke an Appetite with medicinal Helps, but where the digestive Faculties have been spoiled and ruined by acute or tedious *chronical* Distempers: And, as soon as it is recover'd to any tolerable Degree, Nature is to be left to its own Work, without any Spurs from Cookery or Physic.*

§. IV. THE next Consideration is the *Quantity* of Food that is necessary to support Nature, without overloading it, in a due Plight: That is, indeed, various, according to the *Age, Sex, Nature, Strength, and Country* the Party is of, and the *Exercise* he uses. In these *Northern* Countries, the Coldness of the *Air*, the *Strength* and large *Stature* of People,

## 30 An ESSAY of HEALTH

People, demand larger Supplies than in the *Eastern* and warmer Countries. Young, growing Persons, and those of great Strength, and large Stature, require more than the Aged, Weak, and Slender. But Persons of all Sorts will live more healthy, and longer, by universal *Temperance*, than otherwise. And some general Observations on the *Quantity* Persons of different Nations and Conditions have lived on, healthy, and to a great Age, may give some Assistance to *valetudinary* and *tender* Persons, to adjust the due *Quantity* necessary for them.

§. V. It is surprising, to what a great Age the *Eastern Christians*, who retir'd from the Persecutions, into the Deserts of *Egypt* and *Arabia*, lived healthful on a very little Food. We are inform'd by *Cassian*, that the common Measure, in twenty-four Hours, was about twelve Ounces, or a Pound, (for the *Eastern* Pound was but twelve Ounces) with mere Element for Drink. Saint *Anthony* liv'd to 105 Years on mere Bread and Water, adding only a few Herbs at last: *James the Hermit*, to 104: *Arsenius*, the Tutor of the Emperor *Arcadius*, to 120; 65 in the World, and 55 in the

the Desert: St. *Epiphanius*, to 115: St. *Jerom*, to about 100: *Simeon Stylites*, 109: And *Romualdus*, 120: And *Lewis Cornaro*, a *Venetian Nobleman*, after he had used all other Remedies in vain, so that his Life was despaired of at 40, yet recover'd and liv'd, by the mere Force of *Temperance*, near to 100 Years.

§. VI. OUR Northern Climate, as I said, from the Purity and Coldness of the Air, which, bracing the Fibres, makes the *Appetite* keener, and the Action of *Digestion* stronger, and from the Labour and Strength of the People, which makes the Expences of living more, will necessarily require a greater Quantity of Food: Yet 'tis wonderful in what Sprightliness, Strength, Activity, and Freedom of *Spirits*, a low Diet, even here, will preserve those that have habituated themselves to it. *Buchanan* informs us of one *Lawrence*, who preserved himself to 140, by the mere Force of *Temperance* and *Labour*. *Spotswood* mentions one *Kentigern*, (afterwards called *Saint Mongah*, or *Mungo*, from whom the famous Well in *Wales* is named) who lived to 185 Years, though, after he came to the Years of Understanding, he never tasted

Wine, nor strong Drink; and slept on the cold Ground. My worthy Friend Mr. *Web* is still alive: He, by the Quickness of the Faculties of the Mind, and the Activity of the *Organs* of his Body, shews the great Benefit of a low Diet, living altogether on *vegetable* Food, and pure *Element*. The History of the Milk \* Doctor of *Croydon*, who by living on Milk only, cured himself, of an otherwise incurable Distemper, *viz.* the *Epilepsy*, and lived in perfect Health for sixteen Years after, 'till an *Accident* cut him off, I have already narrated in my *Treatise of the Gout*. *Henry Jenkins*, a Fisherman, liv'd 169 Years; his Diet was *coarse* and *sour*, as his *Historian* informs us, that is, plain and cooling, and the Air where he lived sharp and clear, *viz.* *Allerton upon Swale*, in *Yorkshire*. *Parr* died sixteen Years younger, *viz.* at the Age of 152 Years, 9 Months; his Diet was old *Cheese*, - *Milk*, *coarse Bread*, *Small Beer*, and *Whey*: And his *Historian* tells us, he might have lived a good while longer, if he had not changed his Diet and Air, coming out of a clear, thin, free Air, into the thick Air of *London*, and after a constant, plain,

---

\* See an *Essay on the Gout and Bath Waters.*

and

and homely Country Diet, being taken into a splendid Family, where he fed high, and drank plentifully of the best Wines; whereby the natural Functions of the Parts were overcharged, and the Habit of the whole Body quite disordered; upon which there could not but soon ensue a *Dissolution*. Dr. *Lister*\* mentions eight Persons in the *North of England*, the youngest of which was above 100 Years, and the eldest 140: He says, 'tis to be observed, that the Food of all this mountainous Country is exceedingly coarse. And certainly there is no Place in the World more likely to lengthen our Life, than *England*, especially those Parts of it that have a free, open Air, and a gravelly and chalky Soil, if, to due *Exercise*, *Abstemiousness*, and a plain simple *Diet*, were added.

§. VII. I HAVE elsewhere † offered to determine the *Quantity* of Food, sufficient to keep a Man of an ordinary Stature, following no laborious Employ-

\* See *Abridg. of Phil. Transf.* by *Lowth.*

† See the *Essay of the Gout and Bath Waters.*

ment, in due *Plight*, *Health*, and *Vigour*; to wit, 8 Ounces of Flesh Meat, 12 of Bread, or vegetable Food, and about a Pint of Wine, or other generous Liquor, in 24 Hours. But the *Valetudinary*, and those employ'd in *sedentary* Professions, or *intellectual* Studies, must lessen this *Quantity*, if they would preserve their Health, and the Freedom of their Spirits, long. *Studious* and *sedentary* Men must of Necessity eat and drink a great deal less, than those very same Men might do, were they engaged in an *active* Life: For as they want that *Exercise* that is necessary towards *Concoction* and *Perspiration*, and that their *Nerves* are more worn out by *intellectual* Studies, than even bodily Labour would waste them; if, in any wise, they indulge *Freedom of Living*, their Juices must necessarily become viscid, and their *Stomachs* relaxed. He that would have a *clear* Head, must have a *clean* Stomach; the Neglect of which is the Cause why we see so many *hypochondriacal*, melancholy, and vapourish Gentlemen among those of the *Long Robe*; the only Remedy of which is *Labour* and *Abstinence*.

§. VIII. Most of all the *chronical* Diseases, the *Infirmitie*s of old Age, and the short Periods of the Lives of *Englishmen*, are owing to *Repletion*. This is evident from hence; because *Evacuation* of one Kind or another is *nine Parts of ten* in their Remedy: For not only *Cupping*, *Bleeding*, *Blistering*, *Issues*, *Purging*, *Vomiting*, and *Sweating*, are manifest *Evacuations*, or Drains to draw out what has been superfluously taken down; but even *Abstinence*, *Exercise*, *Alteratives*, *Cordials*, *Bitters*, and *Alexipharmacis*, are but several Means to dispose the gross Humours to be more readily evacuated by insensible *Perspiration*; that new and well-constructed *Chyle*, and sweet comminuted Juices, may take their Place to restore the Habit: And therefore it were much more easy, as well as more safe and effectual, to prevent, than incur the Necessity of, such *Evacuations*. And any one may lose a *Pound* of Blood, take a *Purge*, or a *Sweat*, by dropping the great Meal, or abstaining from *animal* Food, and *strong* Liquors, for four or five Days, (in *chronical* Cases) as effectually, as by opening a *Vein*, swallowing a Dose of *Pills*, or taking a sudorific *Bolus*.

§. IX. I ADVISE therefore all Gentlemen of a *sedentary* Life, and of *learned* Professions, to use as much *Abstinence* as possibly they can, consistent with the Preservation of their *Strength*, and Freedom of *Spirits*: Which ought to be done as soon as they find any *Heaviness*, *Inquietudes*, restless Nights, or Aversion to Application; either by lessening one half of their usual Quantity of *animal* Food, and *strong* Liquors, till such time as they regain their wonted Freedom and Indolence; or by living a due Time wholly upon *vegetable* Diet, such as *Sago*, *Rice*, *Pudding*, and the like, and drinking only a little Wine and Water. And if they would preserve their *Health* and Constitution, and *lengthen* out their Days, they must either inviolably live low, (or *maigre*, as the *French* call it) a Day or two in the Week; or once a Week, Fortnight, or Month at farthest, take some *domestic* Purge, which shall require neither *Diet*, nor keeping at *Home*; but may at once strengthen the Bowels, and discharge superfluous *Humours*. Of this Kind, are a Dose (6 or 7) of the *Scotch* Pills; half a Dram of the *Pilulae Stomachicæ cum Gummi*, with three or four Grains

Grains of *Diagryd.* mix'd; half a Dram of the *Pilulæ Ruffi*; two Ounces of *Hiera Picra*, with one Dram of the Syrup of *Buckthorn*; two or three Ounces of *Elixir Salutis*; or (what I prefer before all these) this Preparation of *Rhubarb*:

TAKE the best *Rhubarb* in Powder two Ounces and a half, *Salt of Wormwood* a Dram, *Orange-peel* half an Ounce, grated *Nutmeg* two Scruples, *Cochineal* half a Dram. Infuse 48 Hours by a warm Fire-side, in a Quart of true *Arrack*. Strain it off, and put it in a well-cork'd Bottle for Use.

OF this, two or three Spoonfuls may be taken, two or three times a Week, or at Pleasure, with great Safety and Benefit, without Interruption of Business or Studies, and continu'd even to mature old Age, if found necessary. So true is old *Verulam's* Aphorism: \* *Nihil magis conductit ad Sanitatem & Longævi-*

---

\* Nothing contributes more to Health and Long Life, than frequent Family Purges.

tatem, quam crebræ & domesticae purgationes. And the Gentlemen of the *Long Robe*, those of learned Professions, and contemplative Studies, must of Necessity, at last, take Sir *Charles Scarborough's* Advice, as 'tis said, to the Duchess of *Portsmouth*: You must eat less, or use more Exercise, or take *Physic*, or be sick.

§. X. THOSE who have written about *Health*, have given many *Rules*, whereby to know when any Person has exceeded at a *Meal*: I think there needs but this *short* one; which is, If any Man has eat or drank so much, as renders him unfit for the *Duties* and *Studies* of his Profession, (after an Hour's sitting quiet, to carry on the *Digestion*) he has over-done. I mean, only of those of learned Professions, and *studious* Lives; for those of *mechanical* Employments must take the *Body*, the other Part of the *Compound*, into Consideration. If *tender* People, and those of learned Professions, would go by this *Rule*, there would be little Use for *Physic* or *Physicians* in *chronical* Cases. Or if they would but eat only one Part of *animal* Food, at the great *Meal*, and make the other two of *vegetable* Food, and drink only Water, with

with a Spoonful of Wine, or clear Small-beer, their Appetites would be a sufficient Rule to determine the Quantity of their Meat and Drink. But *Variety* of Dishes, the *luxurious* Artfulness of *Cookery*, and swallowing *rich Wine* after every Bit of Meat, so lengthen out the *Appetite*, the Fondness of Mothers, and the Cramming of Nurses, have so stretch'd the Capacities of Receiving, that there is no Security from the *Appetite* among the better Sort. 'Tis amazing, to think how Men of *Voluptuousness*, *Laziness*, and *poor Constitutions*, should imagine themselves able to carry off *Loads* of high-season'd Foods, and inflammatory Liquors, without Injury or Pain; when Men of *mechanic* Employments, and *robust Constitutions*, are scarcely able to live healthy, and in Vigour, to any great Age, on a simple, low, and almost *vegetable* Diet.

§. XI. SINCE then our *Appetites* are deceitful, and *Weight* and *Measure* troublesome and singular, we must have Recourse to a *Rule* independent of our *Sensations*, and free from unnecessary Trouble and Pain. To answer which, I know nothing but Eating and Drinking by our

## 40 An ESSAY of HEALTH

*Eye*; that is, determining, first of all, either by *Weight* or *Measure*, or by particular *Observation* or *Experiment*, the Bulk or Number of Mouthfuls of Flesh-meat, and the Number of Glasses of strong Liquors, *under* which we are best; and then, by our *Eye*, determining an equal Quantity at all times for the future: Thus the two Wings of a middling *Pullet*, or one Wing and both Legs; three Ribs of a middling Neck of *Mutton*, two middling Slices of a Leg or Shoulder, throwing away the *Fat* and the *Skin*; somewhat less of *Beef*; may be sufficient for Flesh-meat, at the great Meal. For we are so wisely contrived, that our Food need not be adjusted to *mathematical* Points: A little over or under, will make no Difference in our Health. As for *Pork*, and all Kinds of *Hog's-flesh*, I think they ought to be forbidden *valedinary* and studious People, as they were the *Jews*: They feed the foulest of any Creature, and their Juices are the *rankest*; their Substance the most *surfeiting*, and they are the most subject to cutaneous Diseases and Putrefaction, of any Creature; insomuch that in the Time of a *Plague*, or any *epidemical* Dis-temper, they are univerſally destroyed by

by all wise Nations, as the *Southern People* do mad Dogs in the hot Months. The same Censure I should pass upon all *Fish*. Most *Fish* live in a *saltish Element*, and come only into *fresh-water Rivers*, for the Quietness and Conveniency of bringing forth their young ones. This makes their Parts more closely united, and harder of Digestion. Besides, as I have before observed, they feed upon one another, and their *Juices* abound with a *Salt* that corrupts the *Blood*, and breeds *chronical Diseases*. And 'tis always observable, that those who live much on *Fish*, are infected with the *Scurvy*, *cutaneous Eruptions*, and the other Diseases of a *foul Blood*: And every-body finds himself more thirsty and heavy than usual, after a full Meal of *Fish*, let them be ever so fresh; and is generally forced to have recourse to *Spirits*, and distilled Liquors, to carry them off: So that it is become a Proverb, among those that live much upon them, that *Brandy* is *Latin for Fish*. Besides, that after a full Meal of Fish, even at Noon, one never sleeps so sound the ensuing Night; as is certain from constant Observation. These few Hints may serve the *valetudinary Person*, in a gross manner, to judge by the

## 42 An ESSAY of HEALTH

the Eye the *Quantity* of solid Flesh-meat he takes, or ought to take down: For I judge the mention'd Quantities to be rather a little under than over *eight Ounces*. As to *Broths, Soups, and Jellies*, if they be strong, I account them equal in *Nourishment*, and harder to digest, than the same Weight of solid Flesh-meat; and three or four common Spoonfuls, at most, make an *Ounce* in Weight in Liquids; and about double the Number of Bits commonly swallowed at once, make the same Weight in solid Flesh-meat; for Exactness is not here requisite.

§. XII. DRINK is the other Part of our Food. The common *Drink* here in *England*, is either *Water, Malt Liquor, or Wine*, or Mixtures of these; for *Cyder* and *Perry* are drank but in few Places, and rather for Pleasure and Variety, than common Use. Without all Peradventure, *Water* was the primitive, original *Beverage*, as it is the only simple *Fluid*, (for there are but *three* more in Nature, *Mercury, Light, and Air*, none of which is fit for human *Drink*) fitted for *diluting, moistening, and cooling*; the Ends of *Drink* appointed by *Nature*. And happy had it been for the *Race of Mankind*, other  
*mix'd*

mix'd and *artificial* Liquors had never been invented. It has been an agreeable Appearance to me, to observe with what *Freshness* and *Vigour*, those who, though eating freely of *Flesh-meat*, yet drank nothing but this *Element*, have lived in *Health*, *Indolence*, and *Chearfulness*, to a great Age. *Water* alone is sufficient and effectual for all the Purposes of *human Wants* in *Drink*. Strong Liquors were never designed for common Use: They were formerly kept, (here in *England*) as other Medicines are, in *Apothecaries Shops*, and prescribed by *Physicians*, as they do *Diascordium* and *Venice Treacle*; to refresh the *Weary*, to strengthen the *Weak*, to give Courage to the *Faint-hearted*, and raise the *Low-spirited*. And it were as just and reasonable, to see Men (and, if they go on, it is not impossible I may hear of it, since *Laudanum* is already taken into *Feasts* and *Entertainments*) sit down to a Dish of *Venice Treacle*, or *Sir Walter Raleigh's Confection*, with a Bottle of *Hysteric Cordial*, as to a Dish of *Crayfish Soup*, an *Ox-cheek*, or *Venison Pasty*, with a Bottle of *Hermitage*, or *Tokay*, or, which some prefer to either of them, a Bowl of *PUNCH*. *Wine* is

is now become as common as *Water*, and the *better Sort* scarce ever dilute their Food with any other Liquor. And we see, by daily Experience, that (as natural Causes will always produce their proper Effects) their Blood becomes inflamed into *Gout, Stone, and Rheumatism*, raging *Fevers, Pleurisies, Small-pox, or Measles*; their Passions are enraged into *Quarrels, Murder, and Blasphemy*; their Juices are dried up; and their Solids scorch'd and shrivell'd. Those whose Appetite and Digestion is good and intire, never want strong Liquors to supply *Spirits*: Such *Spirits* are too volatile and fugitive for any solid or useful Purposes in Life. Two Ounces of *Flesh-meat*, well digested, beget a greater Stock of more durable and useful *Spirits*, than ten times as much strong Liquors, which nothing but *Luxury and Concubiscence* make necessary. Happy those, whom their *Parents*, their natural Aversion to strong Liquors, or whom kind *Providence*, among the *better Sort*, has brought to the Age of *Maturity and Discretion*, without dealing in, or desiring, any great *Quantity of strong Liquors*! Their Passions have been calmer, their *Sensations* more exquisite, their *Appetites* less unruly,

ruly, and their *Health* more uninterrupted, than any other *natural Cause* could have produced : And thrice happy they, who continue this Course to their last Minutes ! Nothing is more ridiculous than the common *Plea* for continuing in drinking-on large *Quantities* of *spirituous Liquors* ; *viz.* because they have been accustomed so to do, and they think it *dangerous* to leave it off, all of a sudden. It were as reasonable for him that is fallen into the *Fire* or *Water*, to lie there, because of the Danger of removing him suddenly ; for neither *Element* will destroy him more certainly, before his Time, than wallowing in *strong Liquors*. If the *Quantity* of *strong Liquors* they have been accustomed to, may be supposed prejudicial to their *Health*, or to introduce *noxious Humours* into the *Habit* ; the sooner a Stop be put to it, the better. No Man is afraid to forbear *strong Liquors* in an *acute Temper*, what *Quantity* soever he might have drank in his *Health* : And yet any sudden Change of the *Humours* would not only be more *dangerous* then, than at any other Time ; but also would more readily happen and come to pass, in such critical Cases : For, the whole *System* of

of the *Fluids* being in a *Fermentation*, small Changes or Errors, then, would not only be more fatal, but more plain and obvious. And, if a Person be in Hazard by such a *sudden Alteration*, he cannot live long, by taking down so much *Poison*. But the Matter of *Fact* is false and groundless; for I have known and observed constant good Effects, from leaving off suddenly great Quantities of *Wine*, and *Flesh-meats* too, by those long accustomed to both; am ready to name the Persons; and never observed any ill Consequence from it in any Case whatsoever. Those whose Constitutions have been quite broken, and running into *Dissolution*, have lived longer, and been less pained in Sickness, by so doing: And Those who have had a *Fund* in Nature to last longer, have grown better, and attained their *End* by it. I allow every Man, that has been accustomed to drink *Wine*, or *strong Liquors*, a Pint in 24 Hours; and I am well satisfied, that *Quantity* is sufficient for *Health*, let their Custom have been what it will. Their *Spirits* may, indeed, flag and sink a little at first, for want of introducing *Quick-time* and *Fire*: But *Low-spiritedness*, in such a Case, I count no *Disease*; and bearing

bearing it for some time, is bountifully recompensed by the *Health, Indolence, and Freedom of Spirits*, they afterwards enjoy; not taking into Consideration, their being rescu'd from the Tyranny of so *immoral* and mischievous a *Habit*. It may be sufficient for those who are tender, studious, or contemplative, to drink three Glasses of *Water*, with a Spoonful of *Wine*, at the *great Meal*: And as Sir *W. Temple* has it, One for your *Self*, another for your *Friends*, a third for *good Humour*, and a fourth for your *Enemies*, are more than sufficient after it.

§. XIII. A GREAT Mistake committed in this Affair, is, that most People think the only *Remedy* for *Gluttony* is *Drunkenness*; or, that the Cure of a *Surfeit of Meat* is a *Surfeit of Wine*: Than which nothing can be more false, or contrary to Nature; for, 'tis *lighting*, as the Saying is, *the Candle at both Ends*. For, first of all, *Wine*, and all other strong Liquors, are as hard to digest, and require as much *Labour* of the *concoctive Powers*, as *strong Food* itself. This is not only evident, with respect to People of *weak Stomachs*; but also from hence, that

. healthy

healthy People, who drink only *Water*, or weak *Small-beer*, shall be able to eat and digest almost double of what they could, did they drink *strong Liquors* at their *Meals*, as every one that pleases may *experience*. *Water* is the only universal Dissolvent or *Menstruum*, and the most certain Diluter of all Bodies proper for Food; tho' there are a great many that *spirituous Liquors* not only will not dissolve, but will *harden*, and make more *undigestible*; especially the *Salts* of Bodies, wherein their *active Qualities*, that is, those which can do most *Harm to human Constitutions*, consist. And I have known Men of *weak* and *tender Constitutions*, who could neither eat nor digest, upon drinking of *Wine*, who, by drinking at Meals common *Water* heated have recovered their *Appetites* and *Digestion*, have thriven and grown plump. 'Tis true, *strong Liquors*, by their *Heat*, and *Stimulation* on the *Organs of Concoction*, by increasing the *Velocity* of the Motion of the *Fluids*, and thereby quickening the other *animal Functions*, will carry off the Load that lies upon the *Stomach*, with more present *Chearfulness*: Yet, besides the future Damages of such a *Quantity of Wine*, to the *Stomach* and

and to the *Fluids*, by its Heat and *Inflammation*, the *Food* is hurried into the *Habit*, *unconcocted*; and lays a *Foundation* for a *Fever*, a Fit of the *Colic*, or some *chronical Disease*.

§. XIV. ANOTHER *Mistake* I shall observe, is the extreme Fondness Persons of the *better Sort*, here in *England*, have lately run into, for the strong and *high Country Wines*. I can think of no Reason for this, but the very honest one the *Vulgar* give for drinking *Brandy*; That they get sooner drunk on it. For surely the middling lighter Wines *inflame* the *animal Juices* less, go more easily off the *Stomach*, and afford more Room for long *Conversation* and *Chearfulness*. *Excess* in them gives less Pain, and is sooner remedied. But there are Degrees in this Matter. *Nemo repente fuit turpissimus* \*. They begin with the weaker Wines; these, by *Use* and *Habit*, will not do; they leave the *Stomach* sick and *mawkish*; they must fly to stronger Wine, and stronger still, and run the *Climax* †, through *Brandy* to *Barbados Waters*, and double-distilled *Spirits*, till at last they can find nothing

---

\* *Nobody becomes extremely bad all at once.*

† *Rise higher by degrees.*

hot enough for them. People who have any Regard for their *Health* and *Lives*, ought to tremble at the first *Cravings* for such poisonous Liquors. *Strong Waters* should never be taken but by the *Direction of a Physician*, or in the *Agonies of Death*. For when Persons arrive at that State, that they become necessary to their *Ease* and *Freedom of Spirits*, they may be justly reckoned among the *Dead*, both as to the short Time they have to live, and the little Use they can be of, either to Themselves, or Mankind. I speak not here of those who are under an actual *Fit* of the *Gout* or *Colic* in the *Stomach*. [*We must not die for fear of dying.*] Nor am I recommending *sour Verjuice*, or *unripe Wines*; but I cannot help being well satisfied, both from *Reason* and *Experience*, that the *light Wines*, of a *moderate Strength*, due *Age*, and full *Maturity*, are much preferable for *Chearfulness* and *Conversation*, much more wholsome for human *Constitutions*, and much more proper for *Digestion*, than the hot and strong Wines. The rich, strong, and heavy Wines ought never to be tasted without a sufficient Dilution of Water; at least, they should be used, like Brandy, or Spirits, for a

Cor-

Cordial. \* *Ad summum tria pocula sume.* Whatsoever is more, cometh of *Sin*, and must be diluted with the Waters of *Repentance*.

§. XV. I HAVE no Intention here to discourage the innocent Means of *enlivening* Conversation, promoting *Friendship*, comforting the *sorrowful* Heart, and raising the *drooping* Spirits, by the *cheerful* *Cup*, and the *social* *Repast*. Perhaps I may like the harmless *Frolick*, the *warm* *Reception* of a Friend, and even the *Dulce Furere*† itself, more than I ought: Persons sober in the main will receive little Prejudice from such a *Fillip*, when the Occasions happen but seldom, and especially when they make it up, by a greater Degree of *Abstinence* afterwards: But a *Sot* is the lowest Character in Life. Did only the *Profligate*, the *Scoundrel*, the *Abandon'd*, run into these Excesses, it were in vain to endeavour to reclaim them, as it were to stop a *Tempest*, or calm a *Storm*. But now that the *Vice* is become *epidemical*, since it has got not only among *Mechanics* and *Tradesmen*, but among Persons of the

---

\* i. e. *At most, to take but three sma'll Glassos of such.*  
† Horat. i. e. *An agreeable Frolick or Extravagance.*

## 52 An ESSAY of HEALTH

brightest *Genius*, the finest *Taste*, and the most accomplished *Parts*; and (Oh, that I could give my Conscience the *Lye*, in mentioning them!) even among the *first* and *least* fallen Part of the *Creation* itself, and those of them too, of the most elegant *Parts*, and the strictest *Virtue* otherwise; and, which is still the most surprising of all, even those too, who are in all other Respects blameless; since, I say, the Case is so, it will not be amiss to shew, to the Evidence of a *Demonstration*, the Folly, as well as the Fruitlessness, of such a Course. A Fit of the *Colic*, or of the *Vapours*, a *Family Misfortune*, a *casual Disappointment*, the *Death* of a *Child*, or of a *Friend*, with the Assistance of the *Nurse*, the *Midwife*, and the next *Neighbour*, often give *Rise*, and become the weighty Causes of so fatal an Effect. A little *Lowness* requires *Drops*, which pass readily down under the Notion of *Physic*; *Drops* beget *Drams*, and *Drams* beget more *Drams*, till they come to be without Weight, and without Measure; so that at last the miserable Creature suffers a true *Martyrdom*, between its natural *Modesty*, the great Necessity of concealing its Cravings, and the still greater one, of getting them satisfied *somehow*. Higher and more

severé Fits of *Hysterics*, *Tremors*, and *Convulsions*, begot by these, bring forth farther *Necessity*, upon *Necessity*, of *Drops*, *Drams*, and *Gills*, till, at last, a kind *Dropsy*, *nervous Convulsions*, a *nervous Atrophy*, or a *colliquative Diarrhœa*, if not a *Fever*, or a *Phrensy*, set the poor *Soul* free. It has very often raised in me the most melancholy *Reflections*, to see even the *Virtuous*, and the *Sensible*, bound in such Chains and Fetters, as nothing less than *omnipotent Grace*, or the *unrelenting Grave*, could release them: They were deaf to *Reason* and *Medicine*, to their own *Experience*, and even to the express Words of *Scripture*, that says, the *Drunkard shall not inherit the Kingdom of Heaven*. Did this bewitching *Poison* actually cure or relieve them from time to time, something might be said, to extenuate the *Folly* and *Phrensy* of such a Course: But, on the contrary, it heightens and enrages all their Symptoms and *Sufferings* ever afterwards, excepting the few Moments immediately after taking it down; and every *Dram* begets the *Necessity* of two more, to cure the ill *Effects* of the *first*; and one Minute's Indolence they purchase with many Hours of greater *Pain* and *Misery*, besides the making the

*Malady* more incurable. *Low-spiritedness*, in itself, is no Disease; besides that there are *Remedies* in *Art* that will always relieve it, so long as there is any *Oil* remaining in the *Lamp*; and 'tis in vain to try to raise the *Dead*: *Exercise*, *Abstinence*, and proper *Evacuations*, with *Time* and *Patience*, will continually make it *tolerable*; very often they will perfectly cure it. The running into *Drams*, is giving up the Whole at once; for neither *Laudanum* nor *Arsenic* will kill more certainly, although more quickly. The Pretence of its being *Physic*, or a present *Remedy*, is trifling. *Cordials* of any Kind, even out of the *Apothecaries* Shops, are but *Reprieves* for a time, to gain a *Respite*, till proper and extirpating *Remedies* can take place; and are never to be used twice, the one immediately after the other, but in the last Necessity: And I can honestly say, I never failed of relieving, so as to make Life *tolerable*, *vapourish*, *hysterical*, or *hypochondriacal* Persons, who would be governed in their *Diet*, by the Use of other proper *Means*, if there was a *Fund* in Life, and no *incurable* Disease, complicated with *Lowness*. Thus much the *Weight* of the Subject forced from me;

more

more than this, its *Disagreeableness* hinders me to say.

§. XVI. NEXT to *Drams*, no Liquor deserves more to be stigmatized, and banished the Repasts of the *Tender*, *Valetudinary*, and *Studioius*, than *PUNCH*. 'Tis a Composition of such Parts, as not one of them is *salutary* or kindly to such *Constitutions*, except the pure Element, in it. The principal *Ingredient* is *Rum*, *Arrack*, *Brandy*, or *Malt Spirits*, as they are called, all of them raised by the *Fire*, from the *fermented Juices* of Plants brought from *Southern Countries*, or which have longest borne the *Heat* of the *Sun* in our own *Climate*: And 'tis observable, that every Thing that has passed the *Fire*, so that it has had due Time to divide and penetrate its Parts, as far as it possibly can, retains a *caustic*, *corrosive*, and *burning Quality* ever afterwards. This is evident, from the *fiery* and *burning Touch* and *Taste* of new-drawn *Spirits*, as also from the *Burning* of *Lime-stone*, which, tho' *extinguish'd* by *boiling Water*, does ever after retain its *heating* and *drying Quality*, as appears from the great Use of *Lime-water*, in drying up all *humid Sores*, when given inwardly by itself, or compounded

with sudorific Woods and Roots, and from its Success in outward Applications for the same Purposes. And tho' Time may, in some measure, get the better of this, in its sensible and obvious Operations; yet, since *Water* is a grosser Body than *Fire*, or *Flame*, it never can penetrate it so far, as quite to extinguish its inmost *Heat*; especially if we consider, that *Spirits* are but an *Accumulation* of fine *Salts*, and light *Oil*, compacted together into the smallest *Volume*; the *first* whereof is so hard and solid, as naturally to retain their *Heat* the longest, into which *Water* cannot enter; the other, to wit, the *Oil*, is so inflammable, that it most readily receives *Heat* and *Fire*, and defends the *Salts* from the Power of the *Water* over them. And, in the continued *Distillation* of *Spirits*, this Action of the *Fire* is so strong, as to reduce them to liquid *Flames* at last, which will of themselves evaporate in visible *Flames* and *Fumes*. The other principal Part of the *Composition* is the *Juice* of *Oranges* and *Lemons*. And if we consider, that a *Lemon* or *Orange* could never be transported *half Seas* over to us, without rotting or spoiling, if gathered when wholly *ripe*, we should have no great Opinion of their *Juices*. Every *Spanish* or *Portugal* Merchant can inform

form us, that they must be gathered *green*, or at least a *Month* before they are *ripe*; else they are not fit to be sent beyond the *Seas*. The *Sea Air*, and their being shut up *close*, gives them that *golden yellow Colour* we so much admire. The *Juice* of a *Crab-apple*, of *unripe Grapes*, or *Gooseberries*, or even *good Juice* of *Sorrel*, would come up, at least, to their *Virtue* of extinguishing the *Heat of Spirits*, if not to their *Flavour*. And how kindly a *Guest* such *Juices* would be to the *fine Fibres* of weak *Stomachs* and *Bowels*, I leave every one to judge. The *Truth* is, all *fermenting Juices*, such as these *eminently* are, must be highly injurious to *weak Constitutions*; for, meeting with the *Crudities* in the *Bowels*, they must raise a new *Battle* and *Colluc-tation* there, and so must blow up the whole *Cavities* of the *human Body*, with *acrid Fumes* and *Vapours*, the great and sore *Enemy* of such *Bowels*. And in the *West Indies*, where, from the *Necessity* of drinking much, because of the *Violence* of the *Heat*, and from the *Want* of proper *Liquors* there, they are forced to drink much *PUNCH*, though *Lemons* and *Oranges* be in their full *Perfection*, they are universally afflicted with *ner-vous* and *mortal Dry Belly-akes, Palsies, Cramps,*

*Cramps, and Convulsions;* which cut them off in a few Days, intirely owing to this *poisonous Mixture.*

THE Bath-water is the only *Remedy* in such Cases, whither they all hasten, if they can get thither *alive*. And here I have been informed of this *Fact*, by Men of the *Profession*, as well as their *Patients*, who universally ascribed them to their drinking of *PUNCH*, and *Spirituos Liquors*. If *Acids* must be had, without all peradventure, the *vinous* ones are the best and safest. The *Romans*, tho' they had the vegetable *Acids* in Perfection, made very little Use of them but in *Cookery*, where the *Quantity* of the *Poison* was so small, as not to do sufficient Harm to forbide their using them for the sake of the exquisite Relish they gave their *Sauces*; and the constant Drink of the lower *Soldiery* was *Vinegar* and *Water*, which they found of excellent Use, both as it prevented *Fevers*, *Plagues*, and *Putrefaction*, and also as it gave an *Energy* to the unactive *Element*, and hinder'd it from *lodging* in the Body. Hence also the great Use of *Oxymel* and *Oxycrate*, (that is, of *Vinegar* with *Honey*, and with *Water*) among all the antient *Physicians*. And, indeed, whenever they

they prescribed an *Acid*, they very prudently join'd a Corrective with it, both to promote its *good*, and to prevent its *bad* Effects. The two remaining *Ingredients* are *Sugar* and *Water*; and these I will give up to the *Punch-drinkers*, and allow them all the Benefit of them they can bring to this *Composition*: Yet it will still have *Malignity* sufficient remaining, to be held in Detestation (at least, for any great *Use*, or in any great *Quantity*; for some *Poisons* are so only by their *Quantity*) by those *tender* and *valetudinary* Persons, who value *Health* and *Life*. The *Strong*, the *Voluptuous*, and the *Abandoned*, need no *Advice*; at least, they will take none. I could never see any Temptation for any one in their Senses to indulge in this *Heathenish* Liquor, but that it makes its Votaries the soonest, and all of a sudden the deepest, *drunk*; holds them longest in the Fit; and deprives them the most intirely of the Use of their *Intellectual Faculties*, and *Bodily Organs*, of any Liquor whatsoever. It is likest *Opium*, both in its Nature, and in the Manner of its Operation; and nearest *Arsenic*, in its *deleterious* and *poisonous* Qualities: And so I leave it to them,

Who,

*Who, knowing this, will yet drink on,  
and die.*

§. XVII. As to *Malt Liquors*, they are not much in Use, excepting *Small-beer*, with any but *Mechanics* and *Fox-hunters*. The *French* very justly call them *Barley-soup*. I am well satisfied, a weak *Stomach* can as readily, and with less Pain, digest *Pork*, and *Pease-soup*, as *Yorkshire* or *Nottingham Alc.* They make excellent *Birdlime*, and, when *simmer'd* some time over a gentle Fire, make the most sticking and the best *Plaister* for *old Strains*, that can be contrived. Even the *Small-beer* that is commonly drank at *London*, if it be not *well-boiled*, very *clear*, and of a *due Age*, must be hurtful to Persons of *weak Nerves*, and *slow Digestion*. For, fermenting again in the *alimentary Channels*, it will fill the whole *Cavities* of the Body with *windy Fumes* and *Vapours*, which will at length play odd *Pranks* in a *crazy Constitution*. In fine, the *Valetudinary*, *Studiois*, and *Contemplative*, must be contented with a *Pint* of *middling light Wine* a Day, one half with, and the other without Water.

§. XVIII. SINCE the Time *foreign Luxury* has been brought to its Perfection here,  
there

there are a kind of Liquors in Use among the better Sort, which some great *Doctors* have condemn'd by *Bell, Book, and Candle*, and others have as extravagantly commended: I mean, *Coffee, Tea, and Chocolate*. For my own Part, I take all their *Virtue* to consist in *Custom*, and all their *Harm* in *Excess*. As to *Coffee*, it is a mere *Calx*, or a kind of burnt *Horse-bean*, but lighter on the Stomach, and of somewhat a better Flavour. The *Turks* use it, and *Opium*, instead of *Brandy*. But the Plea that some make for running into *Excess* in it, from this *Mahometan* Custom, is altogether weak and groundless; for those that do so there, suffer by it, as we do here: And those that debauch in it, turn *stupid, feeble, and paralytic*, by it, especially when they join *Opium* with it, as they frequently do, as those who wallow in these do here; and are as much despis'd and expos'd by serious Persons, as our *Topers* and *Brandy-swillers* are here. A Dish or two of *Coffee*, with a little *Milk* to soften it, in raw or damp Weather, or on a *waterish* and *phlegmatic* Stomach, is not only innocent, but a present *Relief*. But 'tis as ridiculous, and perhaps more hurtful, at least in thin and *dry* Habits, to dabble in it two or three times every Day, as

## 62. An ESSAY of HEALTH

as it would be for such to drink nothing but scalding *Lime-water*. There are two Kinds of *Tea* in Use, *Green* and *Bohea*. Mr. *Cunningham*, who lived several Years in *China*, a very *learned* and *accurate* Person \*, informs us, that they are both gathered from the same Shrub, but at different Seasons of the Year; and that the *Bohea* is gather'd in the Spring, and is dried in the *Sun*, the *Green* at the *Fire*. But I suspect, and not without Authority, that, besides these Differences in drying, some *Infusion* of another Plant, or Earth, (perhaps such a one as that of *Japan-earth*, or *Catechu*) must be pour'd on some Sorts of *Bohea Tea*, to give it the *Softness*, *Flavour* and *Heaviness* on the Stomach it has; whereby it becomes a mere *Drug*, and wants the natural *Simplicity* of *Green Tea*, which, when light, and drank neither too strong, nor too hot, I take to be a very proper *Diluent*, when soften'd with a little Milk, to cleanse the alimentary Passages, and wash off the *scorbutic* and *urinous Salts*, for a Breakfast, to those who live full and free: as also it, or *Tea* made of a slic'd *Orange* or *Lemon*, is one of the best Promoters of *Digestion*

---

\* Vide *Phil. Collect.*

after

after a full Meal, or when one is a-dry between Meals, and much more safe and effectual than *Drams*, or strong *Cordials*, which are commonly used for that Purpose. Some Persons of weak, tender *Nerves*, fall into *Lowness* and *Trembling*, upon using either of these Liquors with any Freedom, from their too great *Quantity*, or their *Irritation* on the tender and delicate *Fibres* of the Stomach. Such ought carefully to avoid and abstain from them, as from *Drams* and *Drops*. But I can never be of their Opinion, who ascribe the Frequency of *Scurvy*, *Vapours*, *Low spiritedness*, and *nervous* Distempers now, to what they were in the Days of our *Forefathers*, to the Custom of drinking more frequently and freely of these *foreign Infusions*. The Cause is not *adequate* to the Effect, nor, indeed, has any *Analogy* to, or *Connexion* with it. We know that warm Water will, most of any thing, promote and assist *Digestion* in weak Stomachs, and tender *Nerves*; and by this alone I have seen several such Persons recover to a Miracle, when *cold Mineral* Waters, *Bitters*, *Cordials*, and *Drams*, have done rather Hurt than Good. And *Tea* is but an *Infusion* in Water of an *innocent* Plant: *Innocent*, I say, because we find, by

by its Taste, it has neither *poisonous*, *deleterious*, nor *acrimonious* Qualities; and we are certain, from its Use in the Countries it comes from, (which are larger than most of *Europe*) that they receive no Damage from it, but, on the contrary, that it promotes both *Digestion* and *Perspiration*. The Argument, from its *relaxing* the Coats of the Stomach and Bowels by its *Heat*, is of no Force: For, unless it be drank much hotter than the Blood itself, it can do no Hurt that way: And we see the *Bath* Guides, who dabble in Water almost as *hot* as *Tea* is ever drank, a great Part of the Day, and for one half of the Year at least, are no ways injured by it, except when they drink *strong Liquors* too freely, to quench the Thirst it raises. However, I should advise those who drink *Tea* plentifully, not to drink it much *hotter* than *Blood-warm*; whereby they will receive all its *Benefit*, and be secure against all the Harm it can possibly do. As to *Chocolate*, I am of Opinion, it is too hot and heavy for *valetudinary* Persons, and those of weak *Nerves*. I have before observed, that *Nuts* pass through the *alimentary* Passages *untouch'd*; and though they may part with some of their more *volatile* Particles, yet I doubt if they can afford much

much Nourishment to Persons of *weak Digestions*. Some say, *Chocolate* gives them an Appetite; the Meaning of which may be, that, when they have a good Appetite for their *Breakfast*, it is not unlikely it may continue all the Day: But I am of Opinion, 'tis a *false and hysterical Appetite*, such as sharp Wines and sharp Humours in the Stomach give. For *fat* and *oily* Things, such as all Nuts are, are hard to digest, and lie long in the Stomach, for Reasons I have already explain'd: It may lubricate and sheath against the *Irritation of salt and sharp Humours* in the Bowels, and therefore may be good in the *Colics* and *Gravel* of those of strong and stout Digestion; but can never be good Food for those of *weak Nerves*, and *poor Constitutions*. Nothing is so light and easy to the Stomach, most certainly, as the *fari-naceous* or *mealy Vegetables*, such as *Pease, Beans, Millet, Oats, Barley, Rye, Wheat, Sago, Rice, Potatoes*, and the like; of some of which on *Milk* or *Water*, I should ever advise the *Valetudinary*, and those of *weak Nerves*, to make their two *lesser or secondary Meals*. *Tobacco* is another *foreign Weed*, much in Use here in *Britam*; though not among the *best*, yet among the *middle* and *inferior Ranks of the People*: For those of gross and *phlegmatic Constitutions*,

tutions, who abound in *serous* and watry Humours, who are subject to *Coughs*, *Catarrhs*, and *asthmatic* Indispositions, who labour under violent *Tooth-achs*, or are troubled with *Rheums* in their *Eyes*, who have cold and *waterish* Stomachs, and live fully and freely, both *Smoking* and *Chewing* is a very beneficial Evacuation, drawing off *superfluous* Humours, *Crudities*, and cold *Phlegm*, provided they carefully avoid swallowing the *Smoak*, or the *Juice*, and drink nothing, but rinse their Mouths with some watry Liquor after it, and spit it out. But to *thin*, *meagre*, and *hectic* Constitutions, it is highly pernicious and destructive, heating their Blood, drying their Solids, and defrauding the Food of that *Saliva*, which is so absolutely necessary towards *Concoction*. *Snuffing* the Leaves, or the grosser *Cut*, in a Morning, will readily promote a *Flux* of *Rheum* by the Glands of the Nose, and will be of good Use, to clear the *Head* and the *Eyes*. But the ridiculous Custom, of perpetually sucking in *sophisticated* Powders, and other foreign *Drugs* sold for *Snuff*, cannot but be prejudicial both to the *Eyes*, and even to the *Stomach*; at least, if we believe the Reports of those who say, they have brought it up from thence.

§. XIX. I HAVE endeavour'd to assist the Reader with some *Observations* and *Reflections*, to enable him towards determining the *Quantity* and *Quality* of his *solid Food*, necessary either to prevent or cure *chronical Distempers*. It may not be amiss here, to make some *Reflections* also on the fit Proportion of *Drink* proper for that Purpose: As the *Food* is, so must *that* be, various and uncertain, with regard to the *Age, Size, Labour, and Constitution* of the Person, and the *Season* of the Year. I have offer'd to limit the *Quantity* of strong Liquors, fittest to preserve Health, and lengthen out Life in general, to a *Pound* or *Pint*, and that of the *middling Kind*. But the *Sickly*, the *Aged*, and those who would cure the *chronical Distemper*, must even abate of *this Quantity*. The only remaining Question is, about the *Quantity* of *Water*, or watry Liquors, proper to be mix'd with *this strong Liquor*, or drank by itself: For in this also, though in itself harmless and innocent, yet there is a *Choice* and *Preference*; because too much Water will only serve to *distend* and *swell* up the Vessels, and wash off some of the finer and more nutritious Parts of the *Chyle*; and too little will not be sufficient to dilute the *solid Food*, or to make the *Chyle* thin

thin and fluid enough, to circulate through the fine and small Vessels. I will suppose my Patient to deal in no other Cookery, but *Roasting* and *Boiling*, and that he eats only *fresh Meat*. *Boiling animal Food* draws more of the *rank, strong Juices* from it, and leaves it less *nutritive*, more *diluted, lighter, and easier of Digestion*. *Roasting*, on the other hand, leaves it fuller of the *strong nutritive Juices, harder to digest, and wanting more Dilution*: Those, therefore, who must have full-grown and *adult animal Food*, ought to eat it boiled, and well boiled too, if their Digestion be but weak. They who can live on *young animal Food*, (which is best for weak Stomachs) ought to eat it *roasted*; but must lessen the *Quantity*, in respect of the same Food *boiled*; but they must dilute it more: For, as *roast Meat* has a better Flavour, and more Nourishment, so it lies less *flabby* on the Stomach, and does not so readily *slip* from, or disappoint the *Action of Grinding*, which has some Share in *Digestions*, both *primary* and *subsequent*: But it will want more *Dilution* with a *watry Menstruum*, to soften its more *rigid* and *crisp Fibres*. If therefore the whole Weight of the solid Food, in twenty-four Hours, be supposed a *Pound and a Half*, then *three Pounds* of Liquor, that

that is, one of strong Liquor, and two of some aqueous Fluid, will, in a Medium, be sufficient to dilute it abundantly. For thus there will be two Particles of a Fluid, to one solid Particle; which, abating the solid Parts thrown off by *Siege*, will suffice to make the *Chyle* abundantly thin, to circulate through all the *fine* *Chanel*s, whose *Diameters* are *larger* than that of the solid Particle, the principal End of its *Thinness* and *Fluidity*. More than this would but *distend* the Vessels, and carry off the *finer* Parts of the *Chyle* by *Water* or *Perspiration*; for we constantly find *both these* increased by an *Over-dose* of Fluids; and less would not sufficiently dilute their Food. I should advise those therefore, who have *weak* *Stomachs*, or *relaxed Nerves*, to mix their Wine with the above-named Quantity of boiled Water, with a burnt Crust, at least *Blood-warm*, and to drink it after their Meal is over, if they can do it with Ease, rather than in the time of Eating: For the more *spirituous* and most nourishing Parts of the Food will readily run off, without much *Dilution*; and it will be the *grosser* and *harder* remaining Part, that will want it most. And if, some time after their great Meal, they find their Stomach *loaded*, the Food rising, *hard Belching*, *Heart-burning*,

70 *An ESSAY of HEALTH*

or much *Tawning*, to swill down and dilute it with Milk-warm, light *Green-tea*, or warm Water, rather than to run to *Drams* and *Cerdials*, the usual, but most pernicious *Antidote* in such Cases: And upon great and heavy *Oppression*, much Trouble and great Struggle in the Digestion, to have recourse to *Carduus* or *Chamomile-flower Tea*, to bring it up, rather than to trespass in these *poisonous* and *caustic* Liquors, which, though they may at present lessen the Suffering, and hurry on the *first Concoction*; yet make them dearly pay for it, when the *unconcocted* Load of *Crudities* comes to pass, by *Siege* or *Perspiration*, either in *Colics*, *Gripes*, *Vapours*, and *Oppression of Spirits*, or by a general *Disability*, and *rheumatic* Stitches and Pains.

§. XX. UPON the Head of *Cordials*, mention'd in one of the foregoing *Articles*, I cannot forbear setting down *one*, whose Virtues and Efficacy I have long tried, and have never found it fail, when any thing w'duld succeed: And I recommend it (to be kept by them) to all *those* who are liable to *low Spirits*, *Faintings*, *Oppressions*, *Sickness* at the *Stomach*, *Head-achs*, and *Vapours*; and also to *those*, who, wanting to exert themselves in any Business of *Consequence*, need a *Flow of Spirits* for some

some short Time, for that Purpose; or indeed, upon any sudden Accident arising of its own accord, out of the *Habit* itself: I think it a kind of an *universal Remedy*, but never to be used but upon such Occasions; because Use may weaken it, if not extinguish its Virtue. 'Tis thus:

TAKE of simple *Chamomile-flower-water*, six Ounces; Compound *Gentian*, and *Wormwood-waters*, each an Ounce and an half; Compound *Spirit of Lavender*, *Sal Volatile*, *Tincture of Castor*, and *Gum Ammoniac*, dissolved in some simple Water, each two Drachms; *Tincture of Snake-weed*, and *Tincture of the Species Diambræ*, each a Drachm; the Chymical Oils of *Lavender*, *Juniper*, and *Nutmeg*, each ten Drops, mix'd with a Bit of the Yolk of an Egg, to make the Whole uniform; *Ajafætida* and *Camphire* in a Rag, each half a Drachm: But these may be left out by those to whom they are disagreeable.

Two, three, or four Spoonfuls of this, is a present Help in such Cases. It will keep six Months good.

General Rules for HEALTH and  
LONG LIFE, drawn from the  
Head of MEAT and DRINK.

1. THE great Rule of Eating and Drinking for Health, is to adjust the *Quality* and *Quantity* of our Food to our *digestive Powers*. The *Quality* may be judged by the following *Rules*.

2. THOSE *Substances* that consist of the *grossest Parts*, are hardest of *Digestion*; the constituent *Particles* coming into more *Contacts*, and consequently adhering more firmly.

3. THESE *Substances*, whose Parts are brought together with the greatest *Force*, cohere proportionably closer, than those that come together with a smaller \* *Momentum*.

4. SALTS are very hard to be separated, because united by plain *Surfaces*, under which they are always comprehended. And in the last Stages of the *Circulation*, where it is slower, shoot readily into larger *Clusters*, and so are harder to be driven out of the *Habit*. From these, we may easily infer, that (1.) Those *Vegetables* and *Animals* that come soonest to their full *Growth*, are easier of *Digestion*, than those that are longer of attaining

\* i.e. Force.

the

the State of *Maturity*. (2.) Those that are the *smallest* of their Kind, than the *biggest*. (3.) Those of a *dry, fleshy, and fibrous Substance*, than the *oily, fat, and glutinous*. (4.) Those of a *white Substance*, than those of a more *flaming Colour*. (5.) Those of a *mild, soft, and sweet*, than those of a *strong, poignant, aromatical, or hot Taste*. (6.) *Land Animals*, than *Sea Animals*. (7.) Those *Animals* that live on *Vegetables*, or other *light Food*, than those that live on other *Animals*, or *hard and heavy Food*. (8.) The Nourishment Nature has appointed for young *Animals*, is lighter than the *Flesh* of these *Animals* themselves.

5. ALL *cramm'd Poultry* and *Stall-fed Cattle*, and even *Vegetables* forced by *Hot-beds*, tend more to *Putrefaction*, and, consequently, are more unfit for *human Food*, than those brought up in the natural manner.

6. PLAIN-DRESSED Food is easier of Digestion, than what is *pickled, salted, baked, smoked, or any way high-seasoned*.

7. STRONG Men, those of *large Stature*, and much *Labour*, and the Inhabitants of a *cold and clear Air*, require *more Food* than *Women, Children, the Weak, the Sedentary and the Aged*, and those that live in a *warmer Climate, or grosser Air*.

8. NO-

8. NOTHING conduces more to *Health* and *Long Life*, than *Abstinence* and *plain Food*, with due *Labour*.

9. WHERE *Exercise* is wanting, as in *studious Persons*, there is the greater Need of *Abstinence*; for these, 8 *Ounces* of *animal*, and 12 of *vegetable Food*, in 24 Hours, is sufficient.

10. MOST *chronical Diseases* proceed from *Repletion*; as appears from their being cured by *Evacuation*.

11. TENDER Persons ought to use as much *Abstinence* as they possibly can: And, if they neglect it, their only Relief is from frequent *stomachic* and *Family Purges*.

12. A PLAIN Rule for judging of the *Quantity*, is, not to eat so much as indisposes for *Business*.

13. A MORE *sensible* and *readier* one, is, first, by *Experience* to find out how much fits one, so as to be *lightsome* and *healthy* under it; and ever after to judge the *Quantity* by the *Eye*; *Nature* requiring therein no *mathematical Exactness*.

14. PORK and *Fish* are not fit Food for the *studious* and the *Tender*.

15. WATER is the most natural and wholsome of all *Drinks*, quickens the *Appetite*, and strengthens the *Digestion* most.

16. STRONG and spirituous Liquors, freely indulged, become a certain, tho' a slow *Poison*.

17. THERE is no Danger in leaving them off all at once; the *Plea* for continuing them being false and groundleſs.

18. THE best strong Liquor for weak and studious People, is *Wine*; the best *Quantity*, a *Pint* in 24 Hours; and the best way of drinking it is, three Glasses *with*, and three *without Water*.

19. THE middling, light *Wines*, fully ripe, and of a due *Age*, are preferable to the *strong Wines*.

20. STRONG Liquors do not prevent the Mischiefs of a *Surfeit*, nor carry it off so safely as *Water*, tho' they seem to give present *Relief*.

21. THE frequent *Use* of *Spirits*, in *Drams* and *Cordials*, is so far from curing *Low-spiritedness*, that it increases it, and brings on more fatal Disorders.

22. AND even when they are diluted with *Water*, in *PUNCH*, the *Quantity* taken down at once, and the *Addition* of a corroding *Acid*, produce equally pernicious Effects in human Constitutions.

23. MALT Liquors (excepting clear Small-beer of a due *Age*) are extremely hurtful to tender and studious Persons. -

24. COFFEE is only an *Infusion* of a kind of *Calx*, and has the Effects of an *absorbent Medicine*; and so may be of some Service to *watry Stomachs*, if *moderately used*.

25. GREEN *Tea* is a good *Diluter* of the Food, as it is an agreeable, *warm*, *small Liquor*: But *Bohea* is too *heavy* for the *Stomach*.

26. CHOCOLATE (as all Nuts else) is so *heavy* and *hard* of *Digestion*, that it can never be *fit* for the *Stomachs* of *weak* and *tender People*.

27. SMOKING *Tobacco*, without *drinking* after it, *chewing* or *snuffing* the *gross-cut Leaf* in the *Morning*, are useful to *phlegmatic Constitutions*; but to *dry* and *lean Habits* they are *pernicious*. *Snuff* is just *good for nothing* at all.

28. THE proper *Quantity* of *watry Liquors* in 24 Hours, to those that live regularly, is *two Pints* (as that of *strong Liquor* is *one Pint*); which is best drank *warm*, and rather *after*, than in the time of *Eating*.

29. THE Form of a *Cordial* fit to be kept in private Families, as a present and certain Relief, for sudden *Qualms*, *Faintness*, *Sickness*, or *low Spirits*; but never to be taken but in case of *Necessity*.



## C H A P. III.

### Of SLEEPING and WATCHING.

§. I. **T**HE next general *Head* in Order, is our *Sleeping and Watching*. All Bodies, by their Actions upon one another, and by the Action of the circumambient Bodies, are liable to be impaired and wasted: And all *animal* Bodies, from an *active* and self-moving *Principle* within them, as well as from the *Rubs* of Bodies without them, are constantly throwing off some of their superfluous and decayed Parts; so that *animal* Bodies are in a perpetual *Flux*. To restore this *Decay* and *Wasting* of *animal* Bodies, *Nature* has wisely made alternate *Periods* of *Labour* and *Rest*, *Sleeping* and *Watching*, necessary to our *Being*; the one for the *active* Employments of Life, to provide for, and take in, the *Materials* of our *Nourishment*; the other, to apply those *Materials* to the proper wasted Parts, and to supply the

the *Expences* of *Living*. And it seems as improper, in the *Order of Nature*, to disturb the *animal Functions* in the time of *Sleep*, by any other Employment, than that of the *secondary Concoctions*, (as they are called) *i. e.* the applying the *Nourishment* to the decayed Parts, to *recruit* the *Blood*, *perfect* the *Secretions*, and to lay up *Plenty* of *Spirits*, or (to speak more *philosophically*) to restore the weakened *Tone* of *nervous Fibres*; that is, in short, to restore the *Decays* of *Watchings* and *Action*: This, I say, is as improper, as it would be (were it possible) to *eat* or *drink*, or make *Provision* for the *Necessities* of *Life*, in the time of *Sleeping*. From hence is evident, the *Absurdity* of *heavy*, *various*, and *luxurious* *Suppers*, or of going to *Rest* till many Hours after such a *Meal*; which must otherwise break in upon the *Order* of *Nature*, and the due and appointed *Times* of *Sleeping* and *Watching*. Wherefore I advise the *Valetudinary*, the *Studious*, and the *Contemplative*, either to make no *Suppers*, or only of *vegetable* *Food*, and to take a due *Time* for *Watching* after them.

§. II. THERE is nothing more certain, than that (abstracting from *acute Cases*)  
our

our *Sleep* is *sound, sweet, and refreshing*, according as the alimentary *Organs* are *easy, quiet, and clean*. If any one, not suffering under any *Disease*, is disturbed in his *Sleep*, 'tis certain his *Stomach* is filled with *Food, or Crudities*; or his *Guts* filled with *Wind, Choler, or superfluous Chyle*: And those restless Nights, and the *Difficulty* of going to *sleep*, which are generally ascribed to *Vapours*, are intirely owing to these *Causes*; though they be not so *strong*, as to become sensible; for then *Pain* is added to *Watching*, and they are *felt*. And, upon *Complaints* of such restless Nights, I never once failed, upon *Inquiry*, of finding the *true Cause* in the *Diet* of the preceding *Day*, or of some few *Days* before; and constantly have discovered, that some *Error* in *Eating and Drinking*, either in *Quantity or Quality*, has produced them. I have been astonished to see *hypochondriacal* and *hysterical* People restless all *Night*, tossing and tumbling till towards *Morning*, then *dropping asleep* till late *Hours*, *awake heavy, oppressed, and unrefreshed*, complain of being *Hag-ridden, tired, and wearied*, as if they had been *whipp'd, spurr'd, lashed, and beaten thro' all the Watches of the Nights*; rise with *foul Mouths, and white Tongues, Belchings,*

Yawn-

Yawnings, Coughing, Spitting, or Reaching and Heaving, without *Appetite*, or *Spirits of Life*, all the Day-time ; begin to live and breathe, become *chearful* and hungry about ten, eleven, or twelve o'Clock at Night ; eat a *hearty*, *various*, and *luxurious* Supper, drink a *chearuping* Cup of the best, become as merry as *Crickets*, and long to sit up later ; at last, tumble to Bed, and repeat the same *Farce* over again. The Reason of all this Complaint, is the Load on the Stomach, that will not suffer them to rest, till 'tis got off. The sharp and crude Humours, *twitching* and *twinging* the *nervous Fibres* and Coats of the *Bowels*, become like so many *Needles* and *Pins* constantly running through them, though not always with sensible Pain : The *unconcocted* Chyle, stopping or circulating *slowly*, *first* in the *Bowels*, *then* in the *smallest Vessels*, begets these *Convulsions*, *Flatus*, *Night-mares*, and *Oppressions of Spirits*. So that the secondary Digestions are not over till next Evening (hence their want of *Appetite*) : And, when these are finished, their *Stomachs* come, and their *Spirits* flow ; and thus the perpetual *Round* is carried on. Did they but follow the *Dictates of Nature*, go to Bed for some Days with a *light vegetable*,  
or

or no Supper at all, and bear the Inconveniences thence arising; their Appetites would come in due Season, and they would quickly find the Truth of the Aphorism of the *Schola Salernitana*;

\* *Somnus ut sit levis, fit tibi Cœna brevis.*

§. III. THE Seasons for *Sleeping* and *Watching*, which Nature seems to point out to us, at least in these our *Climates* near the *Tropic*, are the *Vicissitudes* of *Day* and *Night*. Those *Damps*, *Vapours*, and *Exhalations*, that are drawn up into the *higher Regions*, and are so rarefied by the Heat and Action of the *Sun*, as to become *innocent*, or very weak, in the Day-time; are *condensed*, sink low, near the *Surface* of the *Earth*, and are perpetually dropping down in the Night-season; and consequently must be *injurious* to those *tender Persons* that *unnaturally* watch in that Season; and must necessarily obstruct the *Perspiration*, which the *Activity* of *Watching*, and the *Motion* of *Labour*, promotes. I have already shewn, that our Bodies *suck* and

---

\* i. e. *That your Sleep may be sweet, let your Supper be light.*

draw into them the good or bad Qualities of the *circumambient Air*, through the Mouths of all the *perspiratory Ducts* of the Skin. And, if we were to view an *animal Body* with a proper Glass, it would appear with an *Atmosphere* quite round it, like the *Steam* of a boiling Pot. Now we may easily conceive, what Injury a *Constitution* may receive, not only by stopping such a perpetual *Discharge* of *Superfluities*, but also by forcing into the *Habit*, by the *Air's Weight* and *Pressure*, those *noxious Fumes* and *Vapours*, that are perpetually falling near the *Surface* of the Earth, in the Night-time. Your true *Topers* are so sensible of this, that, by Observation, they have gather'd it to be more safe for their *Health*, and better for prolonging their *Lives*, to get *drunk* betimes and go to *Bed*, than to sit up and be *sober*.

§. IV. ON the contrary, the *Heat* of the *Sun* in the Day-time, by its *Action* on human Bodies, the very *Light*, and free *Air*, and the *Motions* of Things about us, disturbing the *Quiet* of the *Air*, must necessarily disorder the *equable Course* of the *Perspiration*, the *Tenour* of the *secondary Concoctions*, and the *Tranquillity* of the *Spirits*, so necessary to *Rest* and *Quiet*.

*Quiet.* So that nothing seems more directly pointed out to us by *Nature*, than the *Day* for *Labour*, and the *Night* for *Rest*; and this, without taking in the Consideration of the Necessity of the *Sun's Light* for the End of *Labour*, and providing the Necessaries of Life. Some *Animals*, that are exceeding tender, are directed by *Nature* to alternate *Periods* of *Watching* and *Rest*, not twice in twenty-four Hours, but twice in the Year; *viz.* *Summer* and *Winter*; such as *Swallows*, *Bats*, and many Sorts of *Insects*, which sleep all the *Winter*, and watch all the *Summer*. So consistent is *Nature*, in appointing the *brightest* and most *enlightened* Parts of our Lives for *Action*, and the *darkest* and most *inclement* for *Rest*. Not but that *robust Constitutions* (as well as *Animals* fitted by *Nature* for different ways of living) may, by Custom, get the better of these natural *Appointments*: But I write for the *Valetudinary*, the *Studiois*, and the *Contemplative*.

§. V. I ADVISE all such, if they would preserve their *Health*, and *lengthen* out their Days, to avoid, as much as is possible, *evening Dews*, *nocturnal Studies*, and *unseasonable Watching*; in *Summer*, to go to Bed with the *Sun*; and in *Winter*, to

rise at least by *Break of Day*. Those who live *temperately*, will necessarily *sleep* but *little*: But, to recompense that, their *Sleep* will be much more *sound*, *refreshing*, and fruitful of *Chearfulness* and *free Spirits*, than that of those who live more *freely*. For, as I have before said, the *Quantity* of *Sleep* will always be in proportion to the *Quantity* of *Eating* and *Drinking*. *Valetudinary*, *studious*, and *contemplative* People ought to go to Bed by *Eight*, *Nine*, or *Ten* at farthest, and rise by *Four*, *Five*, or *Six*, by which they will have *eight Hours* a-bed; and that is sufficient for any Person not under an *acute*, or the sharp Fits of a *chronical Distemper*.

§. VI. *NOTHING* can be more prejudicial to *tender Constitutions*, *studious* and *contemplative* Persons, than lying long a-bed, or *lolling* and *soaking* in *Sheets*, any time after one is distinctly awake, or has slept a due and reasonable time: It unnecessarily *thickens* the *Juices*, *enervates* the *Solids*, and *weakens* the *Constitution*. A *free*, *open Air*, is a kind of a *cold Bath*, especially after rising out of a *warm Bed*; and consequently makes the *Circulation* brisker, and more complete; and *braces* up the *Solids*, which lying a-bed *dissolves* and *soaks*

soaks in *Moisture*. The *erect Posture*, and the *Activity*, of *Watching* make the *Perspiration* more plentiful, and the gross *Evacuations* more readily thrown off. This is evident from the *Appetite* and *Hunger*, those that rise *early* feel, beyond that which they get by lying *long* a-bed. Add to all these the Influence of the *fresh, benign* Morning *Air*, the retreating of all the *noxious Damps* and *Vapours* of the Night, together with the Clouds and Heaviness that are thrown upon the *Brain* from *Sleep*; and, lastly, that *Chearfulness* and *Alacrity* that is felt by the Approach or Presence of that *glorious Luminary* the *Sun*, which adds a new Force to the *Heart*, and a *Spur* to the *Spirits*.

§. VII. ALL *Nations* and *Ages* have agreed, that the *Morning Season* is the proper Time for *speculative Studies*, and those Employments that most require the *Faculties* of the *Mind*. For then the *Stock* of the *Spirits* is undiminished, and in its greatest Plenty; the *Head* is clear and serene; the *Passions* are quieted and forgot; the *Anxiety* and *Inquietude* that the *Digestions* beget in the *nervous System*, in most tender Constitutions, and the *Hurry* the *Spirits* are under after the great

Meal, are settled and wrought off. I should advise therefore those who are of a weak relaxed State of *Nerves*, who are subject to *hypochondriacal* or *hysterical* Disorders, whose Professions lead them to much Use of their *intellectual Faculties*, or who would indulge *speculative Studies*, to go early to Bed, and to rise betimes; to employ the Morning Hours in these *Exercises* till Eleven o'Clock; then to take some agreeable *Breakfast* of *vegetable Food*; to go on with their *Studies* and *Professions* till *Three, Four, or Five*, as their Spirits will hold out; and then to take their great *Meal* of *animal Food*; all the rest of the Day to throw off all *Study* and *Thought*, divert themselves agreeably in some innocent *Amusement*, with some gentle bodily *Exercise*; and, as soon as the *Digestion* is over, to retire and provide for going to Bed, without any farther Supplies, except it be a Glass of fair Water, or warm Sack-whey. But the *Aged* and *Sickly* must go sooner to Bed, and lie longer; because *Age* and *Sickness* break Rest, and the stiffen'd and hardened Limbs of the Antient become more *pliant* and *relaxed* by much Sleep, a *supine Posture*, and the *Warmth* of the Bed.

Rules for HEALTH and LONG LIFE,  
drawn from the Head of SLEEP  
and WATCHING.

1. THE *Valetudinary*, the *Sedentary*, and the *Studioius*, should eat very light, or no *Supper*; if any, it ought to be *vegetable Food*; neither ought they to go soon to *Bed* after any *Supper* whatsoever.

2. GOING to Bed on a full *Stomach*, and *Wind* and *Crudities* somewhere in the *alimentary Passages*, is the Cause of the want of due *Rest*, which is *sound* and *refreshing*, always in *proportion* to the *Emptiness* and *Cleanness* of these *Passages*, and their *Vacation* from their proper Office of *Digestion*: And this is the Cause of the want of *kindly* and *refreshing Rest*, in *hypochondriacal* and *hysterical People*.

3. WATCHING by Night, and *Sleeping* by Day, is of the most pernicious Consequence to *Health* and *Long Life*; and plainly contrary to the Indications of *Nature*, and the *Constitutions* of our *Bodies*.

4. THE *Valetudinary*, *Sedentary*, and *Studioius*, ought carefully to avoid evening *Dews*, nocturnal *Studies*, and unseasonable *Watching*; go to *Bed* by *Eight*,

*Nine, or Ten, and rise proportionably by Four, Five, or Six, unless actually under a Fit of Sickness.*

5. *NOTHING* is more prejudicial to tender Constitutions, than lying long a-bed, indulging a *lethargical* and drowsy Sleep, or *lolling* or *loitering* awake; as appears by their *Heaviness*, and want of *Appetite*, upon doing so; and their good *Stomachs*, *Chearfulness*, and *Freedom of Spirits*, when they rise *early*.

6. *THE* most advantageous manner for the *Tender, Sedentary, and Studious*, to bestow their Time, on account both of their *Health* and *Studies*, is to go *early* to Bed, rise *betimes*, go about their Studies till *Eleven*, taking a light *vegetable* Breakfast; prosecute them till about *Four* in the *Afternoon*; then to take their great Meal of *animal* Food; and after that to employ the rest of their Time in some *innocent Amusement*, or gentle bodily *Exercise*; to retire *betimes*, to prepare for going to Bed, taking no farther Nourishment, except a Draught of Water, or warm *Sack-whey*, which will be particularly useful to those who labour under *Stone* and *Gravel*.



## CHAP. IV.

### Of EXERCISE and QUIET.

§. I. **W**E proceed, in the next, Place, to the Consideration of *Exercise* and *Quiet*, the due *Regulation* of which is almost as necessary to *Health* and *Long Life*, as *Food* itself. Whether we were so made before the *Fall*, as to live in *intire Health*, in a rigidly *sedentary* and *contemplative* Life, is a *Speculation* of no great *Consequence*, nor easily determined in our present *Situation*; for there is no certain *Analog y* between Things as they now are, and as they might have been then. As there happen'd an *intire Revolution* in the *Complexion* and *Qualities* of the *Minds* of the *First Pair*; so, to me, there appear to be evident *Indications* of a designed Change and Alteration of the *material World*, and the Nature of the *Animals* and *Vegetables* which subsist on this *Globe*, from what they were when *God* pronounced every Thing

Thing *Good* that He had made. Nor seem the *Celestial Bodies* to have escaped, so far as they regard us. Whatever be in this, the Passage where GOD tells *Adam*, \* *That in the Sweat of his Brow he shall eat Bread*, seems to be the Injunction of a *salutary Penance*; that is, Not merely a *Punishment*, but also a *Remedy* against the Disorders his Body would be liable to in this *new State of the Creation*, and against the poisonous Effects of the *Forbidden Tree* he had eaten the Fruit of. I am the more confirmed in this Belief, that I observe the *absolute Necessity* of *Labour* and *Exercise*, to preserve the Body any time in due Plight, to maintain *Health*, and lengthen out *Life*. For, let whatsoever *Diet* be pursued, however adjusted, both in *Quantity* and *Quality*; let whatever *Evacuations* be used to lessen the *Malady*, or any † *Succedaneum* be proposed, to prevent the ill Effects; our Bodies are so made, and the *animal Oeconomy* now so contrived, that, without due *Labour* and *Exercise*, the *Juices* will thicken, the

---

\* *Gen. chap. iii. ver. 19.*

† *i.e.* Equivalent.

Joints will stiffen, the Nerves will relax; and, on these Disorders, *chronical Distempers*, and a crazy old *Age*, must ensue. Nor is this necessary only in the *colder* Climates, and where the Food is *gross*, but even in the *warmest* Climates, and where the Food is *lightest*. For, though the *Warmth* of the Air may keep the *Perspiration* free and open, or rather, where it is very great, promote *Sweating*; yet, at the same time, and by Consequence, it will *thicken* the Fluids, and *relax* the Fibres; to prevent both which, *Exercise* is absolutely necessary: but in such a Climate it ought to be gone about in the Cool of the Day. And tho' *light Food* may, *in a great measure*, prevent the *Thickening* of the Fluids, yet it cannot do it *sufficiently* without *Exercise*; nor can it *at all* keep the Fibres in due *Tension*; for to that Purpose *Exercise* is absolutely necessary. Nay, the *joint* Power of *warm Air*, and *light Food*, cannot supply the Place of *Exercise*, in keeping the *Joints pliant* and *moveable*, and preserving them from growing *resty* and *stiff*.

§. II. I HAVE sometimes also indulg'd a Conjecture, that *animal Food*, and *made or artificial Liquors*, in the original

Frame of our Nature, and Design of our *Creation*, were not intended for *human Creatures*. They seem to me, neither to have these strong and fit *Organs* for digesting them, (at least such as *Birds* and *Beasts* of *Prey* have, who live on *Flesh*); nor, naturally, to have those *voracious* and *brutish* Appetites, that require *animal Food*, and strong *Liquors*, to satisfy them; nor those *cruel* and *hard* Hearts, or those *diabolical* Passions, which could easily suffer them to tear and destroy their *Fellow Creatures*; at least, not in the *first* and *early Ages*, before *every Man* had *corrupted his Way*, and *God* was forced to exterminate the whole Race, by a *universal Deluge*, and was also obliged (that the *Globe* of the *Earth* might not, from the long Lives of its Inhabitants, become a *Hell*, and a *Habitation* for incarnate *Devils*) to shorten their Lives from 900 or 1000 Years, to 70. He wisely foresaw, that *animal Food*, and *artificial Liquors*, would naturally contribute towards this *End*; and indulged, or permitted, the *Generation* that was to plant the *Earth* again after the *Flood*, the Use of these for *Food*; knowing that though it would shorten the *Lives*, and *plait a Scourge of Thorns* for the *Backs*,

of

of the *Lazy* and *Voluptuous*, it would be cautiously avoided by those who knew it was their *Duty* and *Happiness* to keep their *Passions low*, and their *Appetites* in *Subjection*. And this very *Era* of the *Flood* is that mentioned in *Holy Writ*, for the *Indulgence* of *animal Food*, and *artificial Liquors*, after the *Trial* had been made, how insufficient alone a *vegetable Diet* (which was the first *Food* appointed for *human Kind*, immediately after their *Creation*) was, in the *long Lives of Men*, to restrain their *Wickedness* and *Malice*; and after finding, that nothing but *shortening* their *Duration* could possibly prevent the *Evil*. 'Tis true, there is scarce a Possibility of preventing the *destroying* of *animal Life*, as Things are now constituted, since *Insects breed* and *nestle* in the very *Vegetables* themselves; and we scarce ever devour a *Plant* or *Root*, wherein we do not *destroy* innumerable *Animalcules*. But, besides what I have said, of *Nature's* being quite altered and changed from what was *originally* intended, there is a great *Difference* between *destroying* and *extinguishing* an *animal Life* (which otherwise might subsist many Years) by *Choice* and *Election*, to gratify our *Appetites*, and

and indulge *Concupiscence*; and the *casual* and *unavoidable* crushing of those, who perhaps, otherwise, would die within the *Day*, or at most, the *Year*, and obtain but an inferior kind of *Existence* and *Life* at best. Whatever be in this *Conjecture*, 'tis evident to those who understand the *animal Oeconomy*, and the *Frame* of *human Bodies*, together with the *History*, both of those who have lived *abstemiously*, and of those who have lived *freely*, that *indulging* in *Flesh-meats*, and *strong Liquors*, *inflames* the *Passions*, and *shortens* *Life*, begets *chronical Distempers*, and a *decrepit Age*, as the *History* of the *Life* of *Cornaro* manifests to a Demonstration.

§. III. Of all the *Exercises* that are or may be used for Health, (such as *Walking*, *Riding* a *Horseback*, or in a *Coach*, *Fencing*, *Dancing*, playing at *Billiards*, *Bowls*, or *Tennis*, *Digging*, working at a *Pump*, *Ringing* a *dumb Bell*, &c.) *Walking* is the most *natural*, as it would be also the most *useful*, if it did not spend too much of the *Spirits* of the *Weakly*. *Riding* is certainly the most *manly*, the most *healthy*, and the least *laborious* and *expensive* of *Spirits*, of any; shaking the whole

whole *Machine*, promoting an universal *Perspiration* and *Secretion* of all the *Fluids*, (to which may be added, the various *Changes* of the *Air*, thro' which they so quickly pass, every *Alteration* of which becomes, as it were, a new *Bath*) and thereby variously *twitching* the *nervous Fibres*, to brace and contract them, as the *new Scenes* amuse the *Mind*. Those who cannot *ride*, must be carried in a *Coach* or *Litter*, which is the best *Exercise* for the *Lame* and *Crazy*, and the only one proper for *old* and *decrepit Persons*, as well as those that are *so young*, that they are not able to manage their own *Exercise*. The *Home Exercises*, such as *playing* at *Tennis* and *Billiards*, *Dancing*, *Fencing*, and the like, ought to be follow'd only when the *Season* forbids being *Abroad*; for being in the *Air*, contributes much towards the *Benefit* of *Exercise*. 'Tis beautiful to observe that earnest *Desire*, planted by *Nature*, in *young Persons*, to *ramp*, *jump*, *wrestle*, and *run*, and constantly to be pursuing *Exercises*, and bodily *Diversions*, that require *Labour*, even till they are ready to drop down, especially the *healthier Sort* of them: So that *sitting*, or being *confined*, seems to be the greatest

greatest *Punishment* they can suffer; and *imprisoning* them for some time, will much more readily correct them, than *whipping*. This is a wise Contrivance of Nature; for thereby their *Joints* are render'd *pliable* and *strong*; their *Blood* continues sweet, and proper for a full *Circulation*; their *Perspiration* is free; and their *Organs* *stretched* out, by due *Degrees*, to their proper *Extension*.

§. IV. IT is also very agreeable to *observe*, how the several different *Organs* of *labouring Men* are strengthen'd, and render'd *brawny* and *nervous*, as they happen to be most employ'd in their several *Vocations*, let them be otherwise ever so *small* or *weakly*. The *Legs*, *Thighs*, and *Feet* of *Chairmen*; the *Arms* and *Hands* of *Watermen*; the *Backs* and *Shoulders* of *Porters*; grow *thick*, *strong*, and *brawny* by Time. 'Tis certain, that speaking *strong* and *loud*, without *over-straining*, will strengthen the *Voice*, and give Force to the *Lungs*. Our *Nails* and *Hair*, the more they are *cut* and *shaved*, the more they *grow*. And we may promote any one *Evacuation* so far, as to weaken and starve all the rest. Using any

any *Organ* frequently and forcibly, brings *Blood* and *Spirits* into it, and so makes it grow *plump* and *brawny*: And, if due Pains were taken by the *Labour* proper to them, the *Organs* of all the *Functions* of the *animal Oeconomy* might be strengthen'd, and kept in due Plight.

§. V. THEREFORE, to the *Asthmatic*, and those of weak *Lungs*, I should recommend *Talking* much and *loud*, even by themselves, walking up an easy *Ascent*, and when any Degree of *Weariness* warns them, to sit and rest till they are easy, and then to return to their *walking* again, and so to increase it every Day, till they are able to walk a *reasonable* Distance, in a *reasonable* Time. To those who have weak *Nerves* and *Digestion*, and to those who are much troubled with *Head-achs*, (most of all which arise from the ill State of the *Stomach* and *Bowels*) I should recommend riding on *Horseback* as much as possibly they could, in the clearest and driest *Air*, and to change the *Air* daily, if possible: To those who are troubled with the *Stone* or *Gravel*, to ride much over rough *Causeways* in a *Coach*: To those that have *Rheumatic* Pains, to play at *Billiards*, *Tennis*, or *Cricket*,

till they *sweat* plentifully; and then go immediately into a warm Bed, and drink liberally of some warm thin Liquor, with ten Drops of Spirit of *Sal Armoniac* or *Hartshorn* in each Draught, to encourage the *Sweating*: To those who have weak *Arms* or *Hands*, playing two or three Hours at *Tennis*, or at *Foot-ball*, every Day: To those who have weak *Backs* or *Breasts*, ringing a *Bell*, or working at a *Pump*. Walking through rough Roads, even to Latitude, will soonest recover the Use of their *Limbs* to the *Gouty*; tho' *Riding* on Horseback, or in a Coach, will best prevent the *Distemper*. But the *Studiois* and the *Contemplative*, the *Valetudinary*, and those of weak *Nerves*, if they aim at *Health* and *Long Life*, must make *Exercise* a Part of their *Religion*, as it is among some of the *Eastern* Nations, with whom *Pilgrimages*, at stated Times, are an indispensable Duty, and where *mechanical* Trades are learned and practised by Men of all Ranks. Those who have their Time in their own Hands, ought to have stated *Seasons* for *Riding* or *Walking* in a good *Air*, as indispensable, as those for going to *Dinner*, to *Bed*, or to *Church*. *Three Hours* for *Riding*, or *Two* for

for *Walking*, the one half before the great *Meal*, and the other before going to *Bed*, is the least that can be dispensed with: As the first Part begets an *Appetite*, the second help on the *Digestion*. Those who are not Masters of their own Time, must take it when they can; but to be sure they ought to let no Opportunity of taking it slip.

§. VI. THERE are Three Conditions of *Exercise*, to make it the most beneficial that may be. *First*, That it be upon an *empty Stomach* (as, indeed, that is the proper Time for all *medicinal Evacuations*); for thereby the now *concited* \* *Crudities*, or those *Superfluities* Nature would be rid of, and has fitted, by going through the proper *Secretions*, for being *ejected*, but cannot throw off without foreign *Assistance*, will be readiest discharged. For, on a full Stomach, *Exercise* would be too tumultuous, *precipitate* the *Secretions*, and throw off the sound Juices with the corrupted *Humours*. *Secondly*, That it be not continued to downright *Lassitude*, *Depres-*

---

\* *Cocta, non cruda, sunt evacuanda.* *Hippocrat.* :

sion of Spirits, or a *melting Sweat*. The *First* will wear out the *Organs*, the *Second* spend the *Strength*, and the *Third* will only do *Violence* to the natural *Functions*. *Thirdly*, Due Care is to be had after *Exercise*, to retreat to a *warm Room*, and proper *Shelter* from the *Injuries* of the *Weather*; lest, sucking into the wasted *Body* the *nitrous Particles* of the *circumambient Air*, they should *inflame* the *Blood*, and produce a *Rheumatism*, *Fever*, or *Cold*. I might add a *Fourth Condition*, joining *Temperance* to *Exercise*; otherwise the *Evil* will be as *broad* one way, as 'tis *long* the other. For since *Exercise* will create a greater *Appetite*, if it is indulg'd to the *full*, the *concoctive Powers* will be as *unequal* to the *Load*, as they were before: But I pass that over, having sufficiently treated this *Subject* already.

§. VII. UNDER this Head of *Exercise*; I cannot forbear recommending *Cold-bathing*; and I cannot sufficiently admire, how it should ever have come into such *Disuse*, especially among *Christians*, when commanded by the greatest *Law-giver* that ever was, under the Direction of *GOD's Holy Spirit*, to his *chosen People*,

ple, and perpetuated to us, in the *Immersion at Baptism*, by the same *Spirit*, who, with infinite *Wisdom* in this, as in every thing else that regards the *temporal* and *eternal Felicity* of his *Creatures*, combines their *Duty* with their *eternal Happiness*. *First*, The *Necessity* of a free *Perspiration* to the *Preservation of Health* is now known to every body; and frequent *washing* the *Body* in *Water* cleanses the *Mouths* of the *perspiratory Ducts* from that *glutinous Foulness* that is continually falling upon them, from their own condensed *dewy Atmosphere*; whereby the *Perspiration* would be soon *obstructed*, and the *Party* languish. *Secondly*, The having the *Circulation* *full*, *free*, and *open*, through all the *capillary Arteries*, is of great *Benefit* towards *Health* and *Long Life*. Now nothing promotes that, so much as *Cold-bathing*; for by the violent and sudden *Shock* it gives to the whole *System* of the *Fluids*, from the *Circumference* inward towards the *Centre*, and the *Fluids* (because *Reaction* is always *equal* and *contrary* to *Action*) springing back again from the *Centre* to the *Circumference*, a *Force* is raised almost ever sufficient to break through all the *Dams* and *Obstruc-*

tions of the *smallest* Vessels, where they mostly happen, and to carry the *Circulation* quite round. *Thirdly*, Nothing is so injurious, and so much prevents the Benefit of *Exercise*, to weak and tender Constitutions, as sucking into their Bodies the *nitrous* and *humid* *Particles* of the *Air*, that is, *Catching of Cold*. Now nothing so effectually prevents this, as *Cold-bathing*; as the *Nature* of the Thing shews, and *Experience* confirms; for if *Exercise*, to attenuate the *Juices*, and strengthen the *Solids*, be added to *Cold-bathing*, a new *Spring* and *Force* will be given to the *Blood*, both to drive out these *foreign* and noxious *Mixtures*, and to unite the *cuticular Scales*, which form the *Scarf-skin*, so as to strengthen it for the future against such violent *Entries*.

§. VIII. I SHOULD advise, therefore, every one who can afford it, as regularly to have a *Cold Bath* at their House, to wash their Bodies in, as a *Bason* to wash their Hands, and constantly, two or three times a Week, *Summer* and *Winter*, to go into it. And those that cannot afford such *Conveniency*, as often as they can, to go into a *River* or *Living Pond*,

Pond, to wash their Bodies. But this ought never to be done under the actual Fits of a *chronical Distemper*, with a *quick Pulse*, *Head-ach*, *weak Lungs*, or a *foul Stomach*; nor ought they to stay in till they are *over-kill'd*. And in *Winter* they ought to pursue their *Exercises* immediately after they come out; and those of tender *Nerves* ought to pour *Basons* of cold Water on their Head, or wash it well with a *dripping Sponge*, before they go in. I cannot approve the *precipitant* way of *jumping* in, or throwing the Head foremost into a *Cold Bath*; it gives too violent a *Shock* to Nature, and risques too much the *bursting* some of the smaller Vessels. The natural way is, holding by the Rope, to walk down the Steps as fast as one can, and when got to the *Bottom*, bending their *Hams* (as Women do when they court'sy low) to *shorten* their Length, so as to bring their Heads a good way under *Water*, and then *popping* up again to take Breath; and thus alternately for two or three times, and out again, *rubbing* and *currying* well before they are dress'd. And this brings me to say something of another kind of *Exercise*:

§. IX. THE *Flesh-brush* is an *Exercise* most useful for promoting a full and free *Perspiration* and *Circulation*: Almost every body knows, what well *currying* will do to *Horses*, in making them *sleek* and *gay*, *lively* and *active*, even so much as to be worth half the *feeding*. This it can no otherwise *effectuate*, than by assisting *Nature* to throw off, by *Perspiration*, the \* *Recrements* of the *Juices*, which stop the full and free *Circulation*, and, by constant *Friction*, *Irritation*, and *Stimulation*, to *allicite* *Blood* and *Spirits* to the Parts most distant from the *Seat of Heat* and *Motion*, and so to *plump* up the *superficial Muscles*. The same Effect it would produce in other *Animals*, even *human* *Creatures* themselves, if they were managed in the same manner, with the same Care and Regularity. I should think it therefore well worth the Pains of Persons of weak *Nerves*, and *sedentary* Lives, especially those threaten'd with *paralytic Disorders*, to supply the Want of *Exercise* of other Kinds, with spending

---

\* *i. e.* The grosser Parts.

half an Hour, Morning and Night, in *currying* and *rubbing* their whole Body, more especially their *Limbs*, with a *Flesh-brush*. And 'tis a Wonder to me, that *Luxury* has not brought *Cold-bathing* and *Currying* in Use, upon the *Animals* (especially those of them upon whom they can be so readily made use of, such as *Oxen*, *Pigs*, *Veal*, *Lamb*, and all *Poultry*, which naturally delight in *Cold-bathing*) which are brought to the Table. For certain it is, that *Cleanness*, and due *Exercise*, (of which *Currying* is one Part) would much contribute to make all *Animals* whatsoever, without Exception, healthier in themselves, fuller of *Juice* and *Spirits*, and, consequently, better Food for *human* Creatures.

As to *Quiet*, the Conditions of *Exercise* being determined, there needs nothing to be said of it.



*Rules for HEALTH and LONG LIFE; drawn from the Head of EXERCISE and QUIET.*

1. **W**HATEVER was the *original Constitution of Man*, in our present State a due Degree of *Exercise* is indispensably necessary towards *Health and Long Life*.

2. **A**NIMAL Food, and *strong Liquors*, seem not to have been designed for *Man* in his original *Make and Frame*; but rather indulg'd, to shorten the *Antediluvian Length of Life*, in order to prevent the *excessive Growth of Wickedness*.

3. **W**ALKING is the most natural and effectual *Exercise*, did it not spend the *Spirits* of the *Tender* too much. *Riding* a *Horseback* is less laborious, and more effectual, for such. *Riding* in a *Coach* is only for the *Infirm*, and *young Children*. *House Exercises* are never to be allow'd, but when the *Weather*, or some bodily *Infirmity*, will not permit going abroad; for *Air* contributes mightily to the Benefit of *Exercise*.  
*Children*

Children naturally love all kinds of *Exercise*, which wonderfully promotes their *Health*, increases their *Strength*, and stretches out their *Organs*.

4. THE *Organs* of the Body that are most used, always become *strongest*; and therefore we may strengthen any weak *Organ* by *Exercise*.

5. THE *Lungs* are fortified by *loud Talking*, and *walking* up an easy *Ascent*. The *Digestion* and the *Nerves* are strengthened, and most *Head-achs* cured, by *Riding*; the *Stone* and *Gravel* eased, by riding in a *Coach* over rough *Ground*; *Rheumatic Pains*, by playing at *Tennis*, *Billiards*, &c. till one *sweat*; and then going to a warm *Bed*, to promote the *Sweating*; feeble *Arms*, by playing at *Shuttlecock*, or *Tennis*; weak *Hams*, by *Foot ball*; and weak *Backs*, by *Ringing*, or *Pumping*. The *Gouty* best recover the Use of their *Limbs*, by *Walking* in *rough Roads*; but prevent the *Fits* best, by *Riding* a *Horseback*, or in a *Coach*. The *Valetudinary*, and the *Studioius*, ought to have stated Times for *Exercise*, at least two or three Hours a Day, the one half before *Dinner*, the other before going to *Bed*.

6. Ex-

6. EXERCISE, 1. Should always be gone about with an *empty Stomach*: 2. Should never be continued to *Weariness*: 3. After it, one must take care not to catch *Cold*. And it should always be accompany'd with *Temperance*; else, instead of a *Remedy*, it will become an *Evil*.

7. COLD-BATHING is of great Advantage to Health; but should not be used under a *Fit* of a *chronical Distemper*, with a quick Pulse, or with a *Head-ach*, or by those that have weak *Lungs*. It promotes Perspiration, inlarges the *Circulation*, and prevents the Danger of catching *Cold*. Those of tender *Nerves* should pour Water on their *Heads*, before they go in; and none ought to jump in suddenly, and with their *Heads* foremost.

8. THE *Flesh-brush* is a most useful *Exercise*, as appears by its Advantage to *Horses*; and ought not only to be used on human Bodies, but also on such of the *Animals* we design for our Food, as it can be applied to.



## CHAP. V.

### Of our EVACUATIONS, and their OBSTRUCTIONS.

§. I. **T**HE Three principal *Evacuations* are, by *Siege*, by *Water*, and by *Perspiration*. All these must be duly *regulated*, and in the Order of *Nature*, towards the Preservation of *Health*, and the Prolonging of *Life*. The *First* ought to be of a due *Consistence* between both *Extremes*. \* *Oportet Sanorum Sedes esse figuratas.* Those who are *costive*, have either *over-heated* their Bodies with *strong Liquors*, have eaten too sparingly, have too slow a *Digestion*, or the *peristaltic Motion* of their *Guts* is too weak; whereby the Food, staying too long a time,

---

\* *i. e.* The gross Evacuations ought to be of such a Consistence in the Healthy, as to take the Impression of the Guts.

before

before the Mouths of the *Laeteari*, is over-drain'd of its *Moisture*: Those who have *purging Stools*, have eat *too much*, or of *Things too strong* for their *concoctive Powers*. For *superfluous Nourishment* leaves too much *Chyle* in the *\* Fæces*, which, fermenting in the *Guts*, *stimulates* them so as to become a *Purge*. I have often observed, that a *full Meal* of *strong Meat*, as *Fish, Beef, Pork, baked Meat*, or *made Dishes*, in *tender Persons*, goes off with the *Hurry* and *Irritation* of a *Purge*, leaving the *Bowels inflated, colicked, or griped*, and the *Spirits sunk* to the last Degree. The *Food*, by its various *Mixture, Weight, and Fermentation*, *stimulating* all along from the *Stomach* to the *Rectum*, and being scarce ever drain'd of its *Chyle*, without affording any *Nourishment* to the *Body*, runs off thus crudely, and becomes equal to a total *Abstinence* from *Food* for a long time. And hence we have a most infallible *Rule*, + *à posteriori*, to judge if we have governed ourselves in our *Diet*, in proportion to

---

\* *i. e.* The *Food*, after it is drained of its *nutritious Parts*.

† *i. e.* After the *Trial* has been made.

the Necessities of *Nature*, and the Forces of our *concoctive* Powers. This is the very Reason why the *Bark* over-dosed, and given to Persons of weak Digestion, so constantly *purges* them; and why *Mercury*, given either inwardly, or by *Friction*, runs off in violent *Purg-  
ing*, and cannot be raised into a *Sal-  
vation*; to wit, the not adjusting the *Doses* to the Strength of the *Stomach*, and *nervous Fibres*. For the *Bark* na-  
turally binds, and *Mercury* naturally rises to the most pervious *Glands*. And, in  
this Sense, I myself have frequently ob-  
served, in weak and *scrophulous* Bowels,  
even *Diascordium*, and *Venice Treacle*,  
to purge: Whereas, had the Doses been  
duly proportioned, or had they begun by *Under-dosing*, and taken a little longer Time, their End might have been effectually answered; as I have often experienced, without ever failing.

§. II. AND here it may not be amiss to take notice of a *fatal* Mistake those run into, who, being *weakly*, *thin*, and, *slender*, aim, by all Means, and at any Price, to become *plump* and *round*; and, in order to attain this, are perpetually devour-

devouring huge Quantities of *high, strong* Food, and swallowing proportionable Measures of *generous* Liquors, not knowing, that, by this very Method, they promote and confirm the *Disease* they would remedy: For, in such Persons and Cases, the *globular* Part of the Blood is constantly of a *small* Quantity, and very *glewy*; and the *serous* Part, thin and watry, (that is, the Blood is *poor* and *weak*) and the *Solids* or *Nerves* are *loose* and *relaxed*. And the concoctive Powers being in *Proportion* to these *Two*, of Consequence, the *Digestions* must be weak and imperfect, and their Force unable to dissolve and break any Quantity of such *strong* Meat, or *spirituous* Liquors, into a proper *Chyle* for Nourishment. And this great *Load* must either be hurry'd off intirely thro' the *alimentary Ducts* in supernumerary Discharges, or the small Portion of *Chyle* drawn out of it, being too gross to unite, and make a *similar* Fluid, with the Mass of the Blood, must be *precipitated* through the other *Drains* of the Body; and thus the poor, thin Creature must starve in *Luxury*, and waste amidst *Superfluity*. The Case is the same with *Nurses* and *Parents*, in rearing up *young* Children. The *perpetual*

tual *Gripes*, *Colics*, *Loosenesses*, hard *Bellies*, *Choakings*, *Wind*, and *convulsive Fits*, which torment half the Children of *England*, are intirely owing to the too great *Quantities* of too strong *Food*, and too rank *Milk*, thrust down their *Throats* by their overlaying *Mothers* and *Nurses*. For what else do their *slimy*, their *grey* or *chylous*, their *blackish* and *choleric* Discharges, the *Noise* and *Motion* in their *Bowels*, their *Wind* and *Choakings*, imply, but *Crudities* from superfluous Nourishment? This is so certain, that they are universally and infallibly cured by *testaceous* Powders, which only absorb sharp *Crudities*, by *Rhubarb* Purges, which at once evacuate and strengthen the *Bowels*, and by *Milk-clysters*, *Issues*, and *Blisters*, which are still upon the Foot of Evacuation; by obstinately persisting in these, and the like (intended to evacuate and strengthen the *alimentary Passages*) and a thin, spare, and nutritive *Diet*. Nothing nourishes but Food duly *concocted*; and, in the Course of Nature, we must first *plump* up and extend, and then *harden* and strengthen. This is the Way of Nature in *Vegetation*. And thus the *Animal Creation*, devoid of Reason, rear up their Young: And thus even the skilful *Groom*

treats his wasted and decayed *Horse* : And (which is wonderful) you shall find a sagacious *Horse-Doctor* plump up and fatten a *rotten, lean, broken-winded Jade*, and make him look *sleek, gay, and lively*, so as to cheat not only the *Esquire*, but his *Brother Doctor*, in fewer Weeks, than all the *Man-Doctors* in *England* could rear up their *Fellow Creature* in Years. 'Tis true, the *Juices* of *Men* are more variously, and more thoroughly corrupted, and their *Solids* intirely broken, which never happens to the *Brute Creation*. But the greatest Mistake lies in the Neglect of *duly* observing, and *religiously* prosecuting, a proper *Regimen*. This must principally consist in a *Diet* of *soft, light, tender, cool, and mucilaginous* Foods, or such as are already become *Chyle*, either by *Nature* or *Art*, such as *Milk*, and *Milk-meats*, *Rice*, *Sago*, *Barley*, *Wheat*, *Eggs*, *Broths*, *light Soups*, *Jellies*, *white, young, tender, and well-fed Poultry*, or *Butchery-meat*, eaten little at a time, and often, never without an *Appetite*, nor to *Satiety* ; joining to these, the other *Helps* and *Assistances* mentioned in this *Treatise*. When *Flesh* is once come, 'tis easy to make it *strong* and *hardy*, by due *Exercise*, and a gradual adventuring upon

upon higher Foods, and more generous Liquors.

§. III. I HAVE often heard *valetudinary* and *tender* Persons, and those of *sedentary Lives*, and *learned Professions*, complain of *Head-achs*, *Sicknesses* at the *Stomach*, *Colics* and *Gripes*, *Lowness* of *Spirits*, *Wind*, and *Vapours*; and yet pretend they were very moderate and *abstemious* in their Eating and Drinking: But, upon Inquiry, I constantly found these very Persons pursued with *purging Stools*; which was an evident *Proof*, to me, that they had taken down more than they wanted, or could digest. For 'tis *universally* certain, that those that do not exceed, must have either *constive*, or, at least, *Stools* of a middle *Consistence*. There is nothing more *ridiculous*, than to see *tender*, *hysterical*, and *vapourish* People, perpetually *complaining*, and yet perpetually *cramming*, crying out, They are ready to *sink* into the *Ground*, and faint away, and yet *gobbling* down the *richest* and *strongest* Food, and *highest* *Cordials*, to oppress and overlay them quite. *Fresh* and *generous* Food, mixing with the *sharp* *Humours* of the *Stomach* and *Bowels*, may, for some short time, qualify and abate their *Irritation*,

tation, and may give a *Fillip* to the sluggish *Circulation*, and become, as it were, a *Cork*, to stop the perpetual fuming up of these *noxious Steams* upon the *Head* and *Brain*: But this is, (pardon the Similitude) as if one should go to quench the *pestilential Steams* of a *Common-sewer*, by throwing in greater Heaps of *Ordure* and *Nuisance* into it. The proper *Remedy* in this Case is, first, to cleanse the *fetid Abyss*, and then to preserve it clean, by cutting off all the *Inlets* of *Putrefaction*. This will require a little *Courage*, *Labour*, and *Pain*; but the future *Ease* and *Sweetness* will more than abundantly recompence them; for there is nothing more certain, than that of those born *sound* here in *England*, the *Head-achs*, *Stomach-achs*, *Colics*, and *nervous Pains* and *Disorders*, *universally* proceed from *Idleness*, and *Fulness of Bread*.

§. IV. THOSE who eat but one moderate *Flesh-meal* a Day, will have regularly, once a Day, a *Discharge* of the Remains of their Food. And, generally speaking, those that go oftener, have exceeded some-how. Those who pretend to cure themselves of *nervous Disorders*, or any other *chronical Diseases*,

or preserve themselves from them, or lengthen out their Days, must *under-dose* themselves, (and therefore can go but once in *two* Days) even tho' they should undergo the Pain of *Costiveness*. For 'tis impossible the *Nerves* of those who have *slippery Bowels*, should ever be *braced*, or *wound up*; for there the *Cure* must begin where the *Evil* began, and must be communicated thence to the rest of the *System*, as a *Rope-maker* begins the *Twist* at one End of the *Rope*, and communicates it to all the other Parts. Our *Access* to the *Nerves* of the *Stomach* and *Bowels* is obvious and open: To the *rest*, the Way is difficult, and far about. And since a *Relaxation*, *Weakness*, and *want of Spring* in the *Fibres*, is the *Origin* of all *nervous Distempers*, no Medicines, but such as *contract*, *stiffen*, *wind up*, and *shorten* them, can remedy this *Evil*; and they must necessarily *contract* and *bind up* the *Fibres* of the *Stomach* and *Guts*, as the Parts they first approach, and exert their *Virtue* upon. And he who, without *firm Bowels*, thinks to cure a *nervous Distemper*, labours as much in vain, as he who would keep a *Fiddle-string* soaking in *Oil and Water*, to make

it *vibrate*, or play off a fine Composition of *Music*.

§. V. By *Experience* and *Observation* I have found, that in those who have one regular Discharge in twenty-four Hours, the *Time* of the *Progress* of the *Food* from the *Stomach*, till its *Remains* are thrown off, is *three natural Days*. And in those who go but *once* in *two Days*, the *Time* is *six natural Days*. The Curious may be satisfy'd in this, by swallowing an *Almond*, or any other *Nut*, which passes without being broken, or making any Irritation. The Reason is this, That a smaller *Quantity* of *Food* is retained *longer*, by their *Suction*, at the *Mouths* of the *Lacteals*, to drain it intirely of its *Chyle*; and its *Weight* being less, the *concoctive Powers* have the greater *Force* upon it, and so it is retained till it is perfectly *digested*, and drain'd of all its *Humidity*, whereby such People become *costive*; whereas, in People that *exceed*, the contrary Causes precipitate the *Couise* of the *Aliment*, and so leave the *Bowels* always *slippery*. And nothing can more *demonstratively* shew an *Excess*, than the *Lubricity* of the *Discharge*; and I have

have often observ'd in tender Persons, and those of weak *Nerves*, when a Meal (I mean, only of those who eat *Flesh-meat* but once a Day) has been a little too hard for the *Stomach*, tho' the *Spirits* have been full and free, and the *Health* equal and good, by duly proportional *Meals* for two preceding Days; the third Day, when the gross *Meal* came off, they have been full of *Wind* and *Vapours*, their *Eyes* dim, and their *Heads* heavy, with flying *Rheumatic* Pains over the Body, and *Colic-gripes*. From whence we may draw these three *Corollaries*.

COROLL. 1. It requires the same Time for the *unconcocted Chyle* of a gross *Meal* to run the *Circle* of the Habit, and the *feculent Remains* to pass through the *Guts*; the first by *Perspiration*, and the last by *Siege*.

COROLL. 2. We may likewise gather from thence, a *Confirmation* of that *Aphorism* of the *Physicians*, That the *Errors* of the *first Concoction* are never mended in the *subsequent*, unless the Case to be mentioned in the next Paragraph be an *Exception* to it. For

the gross *Meal* gave rather more *Uneasiness*, when it came to be thrown off by *Perspiration*.

COROLL. 3. From hence we may also see the Ridiculousness of the *vulgar* Opinion, ascribing universally the *Pain* they suffer, or the *Relief* they find, to the *last Meal* or *Medicine*.

§. VI. THERE are some Sorts of *Food* which may *oppress* and *load* the *Stomach*, and *alimentary Ducts*, in the *first Concoction*, which may be very safe and *benign* in the *subsequent ones*. For Instance; *Cheese*, *Eggs*, *Milk-meats*, and *vegetable Food*, though duly prepared, and justly proportion'd in *Quantity*, may chance to lie *heavy* on the *Stomach*, or beget *Wind* in the *alimentary Passages* of some Persons (and yet drinking of *Water* will always remedy this *Inconveniency*): But these neither having their Parts *strongly* united, nor abounding in sharp *urinous Salts*, when they become sufficiently diluted with a *watry Menstruum*, or dissolved into their *component Parts*, and their Parts being still *smaller* than the *smallest Vessels*, and their

their *Union* constantly less, than the *Force* of the *concoctive Powers*, in Persons who have any remaining *Fund* of Life in them; will thereby yield a sweet, thin, and easily *circulating Chyle*, in the after *Concoctions* become *benign* and *salutary*, and afford no *Materials* for *chronical Distempers*. And the *Wind* thence generated, not being *pointed* and *armed* with such sharp *Salts*, as those of *Flesh-meats*, or the *corrosive Juices* of *spirituous Liquors*, will be as *innocent* and *safe*, as the *Element* we breathe in.

§. VII. THE Second *Evacuation* is by *Water*, whose Circumstances and Condition, tho' little adverted to, may be of great Service to discover both the State of our *Constitution*, and the *Proportion* of our *Diet*. Some People are frighten'd when they find their *Water turbid*, *broken*, and full of *Brickdust Sediment*; whereas that is the best *Symptom* it can have. For though it supposes the *Blood* loaded with *urinous Salts* and *Crudities*; yet 'tis still better they should pass off, than continue in the *Habit*. On the contrary, when those that live *freely* have *Quantities* of *pale*, *limpid*, and *sweet* *Water*, 'tis a certain Sign, that the *Perspiration*

spiration is stopp'd; that neither the first nor the secondary Concoctions have been duly perform'd; that the *Chyle* has not been sufficiently *broken*, nor the finer *Secretions* duly made by the lesser *Drains*; and that the *urinous Salts* are still retained in the *Habit*. Upon which must needs ensue *Oppression of Spirits, Chills upon the Extremities, flying Rheumatic Pains over the Body, Head-achs, Colics, and Gripes*. And here it may not be amiss, to take notice of the Difference of the pale Water of *hypochondriacal* and *hysterical* Persons, from that of those who labour under a true *Diabetes*, the Apprehension of which terrifies so often the *low* and *dispirited* Persons of the *first Class*. The *Water* of both has the same *Appearance*, both in *Quality* and *Quantity*; at least, in the *first Instance*, they are both attended with the same *Sinking* and *Dispiritedness*. But, in a *true Diabetes*, there is a *constant Thirst*, a *low*, but *quick Pulse*, the *Water* is much *sweeter*, and continues longer to come off in *profuse Quantities*, insomuch that sometimes it is so violent as to run down the *Party* in a few *Days*. In *hypochondriacal* and *hysterical* Persons, there is little or no *Thirst*, never a *quick Pulse*,

Pulse, but rather too low and slow a one; the Flux soon stops of itself, or by any little *diaphoretic* Medicine; and they are cold upon the *Extremities*, which the others are not.

§. VIII. THAT *bluish* and *variegated* *Film*, which sometimes looks like *Oil* and *Fat* swimming on the *Water* of *scorbutic* and *cachectic* Persons, is nothing but the *congregated Salts*, which are *crowded* so *thick* together, that they are ready to *shoot* into *Clusters*, much like the *Film* of a \* *Lixivium*, when standing for the *Crystallization* of *fixed Salts*. The *Water* which has a *light Cloud* hanging almost from the *Top* to the *Bottom*, is of a *bright Amber* *Colour*, and about *three Quarters* of the *Liquor* taken down, is best, and a certain *Sign* of a *due Concoction*, a *just Proportion* of *Food*, and a *total Absence* of *Repletion* and *Crudity*. And those who live *temperately*, use *due Exercise*, and enjoy a *perfect State of Health*, always make such *Water*.

---

\* *i. e.* a Lye.

§. IX. THOSE who are subject to great Quantities of *limpid* and *pale* Water, ought to conclude, that their Food has been too *heavy* in *Quality*, or too much in *Quantity* for their *concoctive Powers*, or their *Labour* too little; and that therefore they ought to proportion both, for the future, with more *Caution* and *Exactness*, by living *low* for some time, or using more *Exercise*. And to stop their *Flux* of *pale Water*, they ought to take a little *Gascouign's Powder*, *Confection of Alkermes*, or *Sir Walter Raleigh's Cordial* at Night, and drink liberally of small, warm *Sack-whey*, with a few *Drops* of *Spirit of Hartshorn*, to set the *Perspiration* in Order again. Those, on the other hand, who make *high-colour'd*, *foul*, and very *turbid Water* in smaller *Quantities*, have either inflamed their *Blood* too much with *spirituous Liquors*, or loaded it with too great a *Quantity* of *animal Salts*. To prevent, therefore, *Disorders* and *Diseases*, they must lessen the *Quantity* of their *Flesh-meat*, and temper the *Heat* of their *Wine* with *Water*; else they will lay the Foundation of some *acute*, *inflammatory*, or dangerous *chronical Distemper*.

§. X. THE worst kind of *Water* of all, is that of a *dark Brown*, or *dirty Red*, in a small *Quantity*, and without any *Sediment*. This kind of *Water*, in *acute Diseases*, always indicates insuperable *Crudity*, *high Inflammation* tending towards *Mortification*, and a dying *Languor* in *Nature*; and, in Persons labouring under no *visible Distemper* at the Time, an almost total *Debility* of the *concoctive Powers*, an inseparable *Union* of the *constituent Parts* of the *Blood*, the highest Degree of *Crudity*, and a *Deadness* in all the *animal Functions*: And, if preceded by long, continual *Excesses*, requires the Advice of a *Physician*. I shall say nothing of *Coffee-colour'd*, *bloody*, *wheyish*, or *purulent Water*, or that with *white Gravel*, *Films*, *Rags*, or *Bits* of broken *Membranes*; they are well known to be *nephritic*, or *Symptoms* of an *Ulcer* somewhere in the *urinary Passages*.

§. XI. THERE happens also an *Evacuation* both by *Siege* and *Urine*, to some weak Persons of *relaxed Nerves*, that extremely alarms the *Patient*, and is not so readily accounted for in common

mon *Ætiology* \*. It is when either a *white, transparent, viscid* Substance, like *Jelly*, is constantly voided by the *Bowels*, more or less; or when a *white, milky, glewy* Substance, like *Cream*, or laudable *Matter*, settles in the *Water*: Both these *Appearances* are commonly ascribed to an *Ulcer* in the *Guts*, or in the *Kidneys*, the very Apprehension of which is almost sufficient, in some low Persons, to bring on the Distemper feared: And yet, I am very certain, there is neither *Ulcer*, nor true *Matter*, in either Case, as I propose them. For where there is violent and acute Pain, or *Matter* of different Colours or Mixtures, there, very possibly, may be, nay, certainly there is, an *Ulcer*. But in the Case I here intend, there is very little or no Pain; no *hectical Paroxysms*, which always attend an inward *Ulcer*; no bloody or *fanious* Mixtures, which always betray the inward Sore; no *fetid* Smell to imply Corruption. For the Cases I put at present, happen to Persons

---

\* That Part of Physic which teaches the Causes of Diseases.

the least capable of *Inflammation* or *Impostumation*, viz. to *paralytic* Persons, or those of a natural Tendency that way, to *cold*, *vapourish* Persons of low *Spirits*, and weak *Nerves*, whose Pulse is low and slow, and their natural *Functions* weak and languid; all which evidently shew, that these Discharges cannot come from an *Ulcer*. The first *Case* I take to be either an Obstruction of some of the *Lacteals*, whereby the *Chyle* cannot be carried off in any sufficient Quantity, but, passing through the *Guts*, and its more watry Part being *evaporated*, it becomes thick and *gelatinous*, and is thrown off at last with the Remains of the Food. Else it must be an Obstruction of those *Glands* of the *Guts*, by which a *viscid Matter*, for lubricating of them, is commonly *secerned*; by the *Imprisonment* and *Evaporation* of which Matter, it thickens and turns like a *Jelly*, (as it does by *Cold*, or *Over-feeding*, in the *Glands* of the *Mouth*, *Throat*, and *Windpipe*) and, at last, by the squeezing of the *Guts*, is thrown off. And in the same manner, I take that *milky Substance* subsiding in the *Water*, in such a *Case* as I have mentioned, to arise from a *Relaxation* of the *Glands* of the *Kidneys* and *Bladder*,

der, and other *urinary* Passages; and that both are to be cured the same way other *nervous* Distempers are cured; viz. by a proper *Regimen* of *Diet*, and a Course of contracting, strengthening, and volatile Medicines.

§. XII. THE insensible *Perspiration* is the *Third Evacuation* to be considered. The *Statical Chair*, invented by *Sanctorius*, for examining the *Quantity* of the *Perspiration*, however *ingenious* and *delightful* in *Speculation*, is too *cumbersome* and *laborious* to be of any great *Use* in *common Life*. 'Tis certain, however, that the free and full flowing of this *Evacuation* is as necessary to *Health* as any of the grosser, since in *Quantity* it is at least equal to both the fore-mentioned; and an *Obstruction* thereof is generally the *Source* of all *acute Diseases*, as it is the *Consequence* of all *chronical ones*. And therefore, I have advised those who are much abroad in *Easterly* and *Northerly* Winds, (which most of any obstruct *Perspiration*) and have *Fluxes* of *white* and *pale Water*, to a ready *Antidote* to prevent the Beginnings of these *Obstructions*.

§. XIII. Dr. \* JAMES KEIL has made it out, beyond all Possibility of doubting, that *catching of Cold* is nothing but *sucking in*, by the Passages of *Perspiration*, large Quantities of moist *Air*, and *nitrous Salts*, which, by *thickening* the Blood and Juices, (as is evident from Bleeding after catching *Cold*) and thereby *obstructing*, not only the *Perspiration*, but also all the other finer *Secretions*, raises immediately a small *Fever*, and a *Tumult* in the whole *animal Oeconomy*; and, neglected, lays a Foundation for *Consumptions*, *Obstructions* of the great *Viscera*, and universal *Cachexies*. The *Tender* therefore, and *Valetudinary*, ought cautiously to avoid all Occasions of catching *Cold*; and, if they have been so unfortunate as to get *one*, to set about its Cure immediately, before it has taken too deep *Root* in the *Habit*. From the *Nature* of the Disorder thus described, the *Remedy* is obvious; to wit, *lying much a-bed*, *drinking plentifully* of small, warm *Sack-whey*, with a few *Drops of Spirit of Hartshorn*, *Posset-drink*, *Water-gruel*, or any other *warm small Liquors*; a *Scruple of Gas*.

---

\* His *Statica Britannica*.

coyn's Powder Morning and Night; living low upon *Spoon-meats*, *Pudding*, and *Chicken*, and drinking every thing warm: In a word, treating it at first as a small *Fever*, with gentle *Diaphoretics*; and afterward, if any Cough or Spitting should remain, (which this Method generally prevents) by softening the *Breast* with a little *Sugar-candy*, and *Oil of sweet Almonds*; or a Solution of *Gum Ammoniac*, an Ounce to a Quart of *Barley Water*, to make the *Expectoration* easy; and going *cautiously* and well *cloathed* into the *Air* afterwards. This is a much more *natural*, *easy*, and *effectual* Method, than the Practice by *Balsams*, *Linctuses*, *Pectorals*, and the like *Trumpery* in common Use, which serve only to *spoil* the *Stomach*, *oppress* the *Spirits*, and *hurt* the *Constitution*.

§. XIV. THE surest way of maintaining and promoting a due *Perspiration* is, To take down no more Food than what the *concoctive Powers* are sufficient to reduce into a due *Fluidity*, and the Expences of Living require; to prosecute necessary *Exercise*, and use the other *Assistances* advised in the foregoing *Chapters*. Want of due *Rest*, and the *Refreshment* that follows upon it, start-

ing, tossing, and tumbling a-bed, are certain Signs, that the *Perspiration* is not duly carry'd on in the *Night-season*. And therefore, in order to remedy this, a greater Proportion of *Exercise*, a greater Degree of *Abstinence*, or some gentle domestic *Purge*, must be had recourse to the next Day. *Colical Pains*, *Gripes*, and *Purging*, much *Eruption* and *Belching* of *Wind*, *Low-spiritedness*, *Tawning* and *Stretching*, are infallible Signs, that the *Perspiration* flows not freely and plentifully then. And therefore the same *Remedies* ought to be prosecuted, as soon as an Opportunity offers; else the Party will suffer at last. *Wind*, as *Sanctorius* observes and demonstrates, is nothing but *obstructed Perspiration*: And *Tawning* and *Stretching* are but *Convulsions* of the proper *Muscles* and *Organs* appointed by *Nature*, the one for pumping up *Wind* from the *Bowels*, the other for pressing upon the *excretory Ducts* in the *Skin*, to force out the sluggish *perspirable Matter*. And 'tis beautiful to observe, how wisely *Nature* has contrived the *Spasms*, *Cramps*, and *Convulsions* of the proper *Organs*, to expel every *noxious* and *extraneous Body* out of the *Habit*. Thus

Coughing is a *Convulsion* of the *Diaphragm*, and *Muscles* of the *Breast*, to throw out viscid *Phlegm*: *Vomiting*, of the *Stomach*, (assisted by the *Diaphragm* and *Muscles* of the *Abdomen*) to throw up its *Crudities*, and those of the *Bowels*; or to *expel Sand* or *Stones* from the *Kidneys*. The *Throes* of *Labouring Women* are to bring off the *Burden*. *Sneezing* is an *Effort* of the proper *Muscles*, to eject some noxious Particles from the *Organs* of *Smelling*; *Shivering* and *Stretching*, to assist *Perspiration*; and *Tawning*, to pump *noxious Wind*. And even *Laughing* itself is an *Effort* of the *Muscles* of the whole *Trunk*, to throw off something that its *delicate Membranes* cannot bear. And, lastly, *hysterical Fits* and *Convulsions*, both in *Infants*, and Persons come to *Maturity*, are but violent *Efforts*, *Struggles*, *Workings*, *Cramps*, and *Spasms* of all the *Muscles* of the whole *Body* together, to *expel*, *squeeze*, and *press out* the sharp *acrimonious Wind*, *Fumes*, and *Vapours*, from the *Cavities* of the whole *Machine*.

§. XV. THERE is an *Evacuation* incident to Persons of weak *Nerves*, which could not conveniently come in under

under the general *Division*, because it happens too seldom to make a new Member of it. It is a *Discharge* of thin *Rheum* from the *Glands* of the Mouth, Throat, and Stomach ; and is called, by some, a *nervous* or *scorutic* Spitting. It rises sometimes to the Height of a *petit Flux de Bouche*, as the *French* call it ; and threatens some tender Persons, as they apprehend, with a *Consumption*, though it imply nothing less. We may observe some, who are struck with a deep *Palsy*, to flow at the Mouth, and *drivel* down their Breasts ; insomuch that the Afflicted of this *Sort*, who are advanced in Years, can scarce speak intelligibly for the *Flux*, till they have first emptied and cleaned their Mouths. And this arises to so great an Height, in some much broken, *paralytic* Persons, that, upon the slightest Occasions, either of *Joy* or *Grief*, they are apt to run into a *Profusion* of Tears, Sighs, and Sobbings. And some Sorts of *Idiots*, and those *hysterically* *mop'd*, and most of those who suffer from *relaxed* and *weak Nerves*, are, more or less, subject to these *salival* Discharges, especially after *Excesses* in *Diet*. Hence the *first Sort* receive the Appellation of *Snivellers* or *Drivellers*.

And the Difficulty of the Cure of all the Diseases of weak *Nerves* depends much on the Quantity and Constitution of this *Flux*. For much and long Spitting, and Running off of this *Rheum*, implies a total *Relaxation* of the whole *nervous System*, and shews neither the first nor second *Concoctions* have been duly performed. I have frequently had Occasion to shew, how *Excesses* in the *Quantity* or *Quality* of the Food, in Persons of *relaxed* and weak *Nerves*, begot a viscid and gross *Chyle*, of which *that Part*, which could not get through the *Lacteals*, lay fermenting and putrefying in the *alimentary Passages*; begot *Winds*, *Gripes*, and *Colics*; and at last wrought itself off like a *Purge*; and *that that Part*, which got through the *Lacteals*, and was received within the Limits of the *Circulation*, being too gross and glewy to be mixed with the old *Mass* of the *Fluids*, to circulate through the smallest Vessels, and to enter the fine *perspiratory Glands*, would necessarily be thrown into the wider, more spongy, and loose *salivary Glands*, which are appointed by *Nature* to *secern* the more *glutinous* Parts of the *Fluids*. And from thence this *salivary Inundation*

tion proceeds. The Fact is, When those of weak *Nerves* commit habitual Excesses in their *Diet*, the *Glands*, and small *Vessels*, of all the Body are *tumefied*, *swelled*, and *obstructed* thereby, as they needs must be. And 'tis from the Pressure of these *inlarged Glands*, and the obstructed *capillary Vessels*, on the *Nerves*, and patent *Blood-vessels*, that most of the *Evils* they suffer under, proceed. But more especially, are the *Glands*, appointed to draw off the more viscid serous Part of the Blood, *obstructed* and *tumefied* thereby. Upon which Account, as *Baglivi* advises to inquire well into the State of the *Tongue* and *Mouth*, in order to discover the Condition of the *Stomach*, *Guts*, and *Bowels*; so I think 'tis highly reasonable, in a *chronical Case*, to have great Regard to the Condition of the *Eyes*; and if a dead, cold *Languor* be observed in the *Hue* or *Water* of them, (as *Jewellers* speak of *Diamonds*) and more especially if the *lachrymal Gland* in the Corner next the *Nose*, which I always narrowly inspect; if, I say, this *Gland* be found harder or larger than ordinary, *swelled* and *tumefied*, it must certainly be concluded, whatever else be in the Case,

there must be a relaxed State of *Nerves*, much *Vapours*, weak natural *Functions*, and a mismanaged *Regimen*. And it is from the Obstruction and Swelling of this and the other *Glands*, in and about the *Eyes*, and their Pressure upon the optical *Nerves*, and fine Blood-vessels, that those Spots, *Flies*, *Atoms*, *Dimness*, *Darkness*, and *Confusion* of Sight, in vapourish and hysterical People, proceed. For this *Gland* shews, that the whole *serous Glands* in the upper Regions of the Body are, in Proportion, tumefied and swelled with *viscid Humours*, through *Excess* of Diet; unless the Person have suffered there by Accident, or labours under some natural Disorders of the *Eyes*. From the Obstruction and Swelling of the *salivary Glands* in the Mouth, Throat, and Gullet, proceed all those *Choakings*, *Gulping*, and *Strangling*, that hysterick Persons so often complain of. The *Wind* and *Crudities* lodged in their Stomach and Guts, and the rest of the Cavities of the Body, pressing to get *Vent* upwards, are resisted and stopp'd in their Passage by the *Diaphragm*; whereby the Inspiration is streighten'd, and, by the Bulk of these *Glands* throughout the Gullet, the Way is intirely stopp'd; which

which raises such a *Tumult* and *Struggle*, as produces the mentioned *Symptoms*; which I have not Leisure to detail here more minutely. Now this *Salivation* or *Discharge* of the thinner *Rheum*, and that *Coughing* and *Hauking* of more *viscid Phlegm*, commonly called a *nervous Cough*, as also the *Chin-cough* of Children, and all such Discharges of sharp *Serum* in Persons of weak and relaxed Nerves, is an *Effort of Nature* to relieve them. And, it discreetly managed, and duly heeded, would prove a *Crise* to their Disorders, and quite free them from their present \* *Paroxysms*, and set the *Circulation* and *Perspiration*, and consequently the *Spirits*, at Freedom and Liberty again. Some Persons most distractedly run to *Drams* and *Cordials* to remedy this *Evil*, to stop the Violence of this *Deluge*, and to raise their drooping *Spirits*: But it serves only to thicken the *Phlegm*, shut up the Mouths of the *salivary Glands* closer, and so to perpetuate the *Evil* they mean to cure. Others devour large Quantities of *high* and *generous Foods*, because they find a little

---

\* The sharpest Part of the suffering Fit of a Disease.

Relief to their Spirits, from the first *Run* of the sweet, thin, and *spirituous Chyle*: But this is only adding *Fuel* to the *Fire*, and running on in a perpetual Round of *Lowness* and *Slavering*: Whereas, would they suffer Nature to act her own Way, to carry on this *critical Discharge* as far as it would go, without offering in the least either to check or promote it; but by thin, light Food, and cool Liquors, in moderate, or rather under-dosed Quantities, support her in the manner the *concoctive Powers* are sufficient for, after she had discharged all the *Crudities* from the Mass of the *Fluids*, by these *emunctory Glands*, and thereby given a free Passage to the *Wind* to escape the Way it tends, the *Salivation* would lessen gradually, and at last stop of itself. And if then, towards the *Decline*, a gentle *Vomit*, to pump up the slow and viscid Remains of the *Wind* and *Phlegm* in the upper Part of the *alimentary Passages*, and afterwards a gentle *stomachic warm Purge*, to scour the lower Part of these *Tubes*, were carefully administer'd, the Patient would soon find a *clear Head*, *lightsome Spirits*, Ease and Freedom from Pain and Oppression; the *Circulation* and *Perspiration* would be soon brought to

to their natural and sound State, and *Health* and *Chearfulness* restored together; unless a mortal or habitual \* *Ptyalism* was the Case, which I have sometimes observed as fatal and incurable as a true *Dropsey*, or inveterate *Diabetes*; all which owe their Being to a deep *Scurvy*, whereby the globular Part of the Blood is intirely *broken*, and the *Serum* made a mere *Lixivium* or *Lye*.

*Rules for HEALTH and LONG LIFE, drawn from the Head of EVACUATION.*

1. **C**OSTIVE *Stools* are Signs of overheated Blood, too spare Feeding, Slowness of Digestion, or Weakness of the Guts.

2. PURGING *Stools* shew intemperate Feeding. Too full a *Meal* has the Effects of a *Purge*, fills the Guts with Wind, and gives Gripes. *Mercury*, and even the *Bark*, *Diascordium*, and *Treacle*, if overdosed, purge.

---

\* Spitting.

3. HEAD-ACHS, sick Stomachs, *Vapours*, low Spirits, *Gripes*, and *Colics*, proceed from *Cramming*, and are ever accompanied with *loose Stools*.

4. THOSE that live *temperately*, have one regular *Stool a Day*. Those who have *more*, *exceed*.

5. THE Cure of all *Relaxations* of the Nerves (the Source of *chronical Diseases*) must necessarily begin at the *Stomach* and *Guts*.

6. THE Time from *eating* a Meal, till its *Discharge*, is *three Days*, in those that have *one Stool a Day*: *Six* in those that have but *one in two Days*.

7. A *GROSS Meal* produces more *Disorders*, the Day the *Excrements* of it *go off*, than the Day it is *eaten*.

8. A *MEAL* takes the *same Time* to get through the *Habit* by *Perspiration*, that its *Remains* do to pass through the *Guts*.

9. THE *Errors* of the first *Concoctions* cannot be *mended* afterwards.

10. PAIN,

10. PAIN, or *Relief*, is not always the Effect of the *last Meal* or *Medicine* that was taken down.

11. THOUGH *Cheese*, *Eggs*, *Milk*, and *vegetable Foods*, may be *hard to digest*, without drinking of *Water*, to some *Stomachs*; yet their *Chyle* is *good*, and produces no bad Effects.

12. TURBID *Water*, with *Brickdust* *Sediment*, proceeds from the *critical Discharge* of what was preternaturally retained in the *Habit*.

13. PALE *sweet Water*, from the *urinous Salts* being yet retained.

14. THERE is great Difference between *hysterick pale Water*, and that which proceeds from a *Diabetes*.

15. THAT Appearance of *Fat* on the *Urine* of some *People*, is nothing but a *thin Film of Salts*.

16. BRIGHT *Amber-colour'd Water*, with a *light Sediment* rising toward the *Top*, amounting to *three Quarters* of what

142 *An ESSAY of HEALTH*

what is drank, is a Sign of *good Digestion.*

17. GREAT Quantities of *pale Water* proceed from *Excess* in the *Quantity of Food*, and *want of Exercise*. The Cure of it is performed by *eating less*, using *more Exercise*, and taking some *Diaphoretics*, to set the *Perspiration* right.

18. HIGH-COLOUR'D *turbid Water*, in *small Quantity*, shews *Abundance of animal Salts* in the *Habit*, or the *immoderate Use of spirituous Liquors*; and must be cured by *vegetable Food*, and *Water*, or other *small Drink*.

19. DARK-BROWN Water, or of a *dirty Red*, is extremely *dangerous*, both in *acute Cases*, and in those that seem at present to *ail nothing*.

20. BLOODY *purulent Water*, and full of *Films*, is a Sign of *nephritic Ailments, Stone, and Gravel*

21. THE *viscid Matter*, like *Jelly*, in the *Stools*, and the *viscid milky Substance*, somewhat like *Matter*, in the *Urine* of some People of *weak Nerves*, proceed from

from a Corruption of the Liquor of the *mucous Glands* of the *Intestines*, and of the *Bladder*, and other urinary Passages.

22. OBSTRUCTION of *Perspiration* is one Source of *acute Diseases*, and a Consequence of *chronical ones*.

23. CATCHING of *Cold* is an *Obstruction* of *Perspiration*, by the *humid* and *nitrous* Particles of the Air. It should be cured by gentle *Diaphoretics*, and not by *balsamic Pectorals*, which do no Good but in the End of the Cure, to promote *Expectoration* from the Lungs, if there be any Occasion for it.

24. PERSONS of weak Nerves have often a *critical Flux* of *Rheum* from the *Glands* of the *Mouth* and *Throat*, to a very *large* Quantity; which, if not *tamper'd* with, brings them great *Relief*.





## C H A P. VI.

*Of the PASSIONS.*

§. I. **I** COME now, in the Order of my first proposed *Method*, to treat of the *Passions*, which have a greater Influence on *Health* and *Long Life*, than most People are aware of. And that I may propose my *Scheme* with the greatest Clearness I can, I will lay down some *Propositions* or *Axioms*, as the Ground-work on which it is founded.

**P**R O P. I. The *Soul* resides eminently in the *Brain*, where all the *nervous Fibres* terminate inwardly, like a *Musician* by a well-tuned *Instrument*, which has *Keys* within, on which it may play, and without, on which *other Persons* and *Bodies* may also play. By the *inward Keys*, I understand those Means by which the *Thoughts* of the *Mind* affect the *Body*; and by the *outward*,

ward, those whereby the *Actions* or *Sensations* of the *Body* affect the *Mind*. Both these *Affections* may be called *Passions*, in a general View, as either Part of the Compound is acted upon.

SCHOLIUM. As a *Man* is compounded of two different *Principles*, *Soul* and *Body*; and as there are two different Kinds of outward *Objects*, by which these two different *Principles* may be acted upon, to wit, *Matter* and *Spirit*; the *Passions*, in these two different *Views*, may be divided into *Spiritual* and *Animal*. As to the *first* Branch of this Division, since *Spirits* (if I may be allow'd there are any such Beings) may be supposed to act upon *one another*, without the *Mediation* of *organical Bodies*, (such, perhaps, was St. *Paul's Ecstasy*, when he was rapt up into the *third Heavens*; such was *Moses's Commerce* with his *Maker*, when he spoke to *God Face to Face*; such must the *Influence* of the *Divine Grace* be supposed; and all who allow of *Revelation*, admit, that the *Soul* may be *serene* and *tranquil*, while the *Body* is in *Distress* and *Pain*; and even all the *Stoic Philosophy* is grounded on this *Distinction*) it

must have a real Existence in *Nature*. And the *other* Branch must also be allow'd by all those who cannot think *brute Animals* mere *Machines*, and who observe, that we have *Impressions* made on our bodily Organs, which affect us, sometimes very deeply, even in our *Sleep*. However, these Things be, 'tis sufficient for my Purpose, that *Man* is allow'd to be a compounded Being, on which outward Objects may act, to abstract the Consideration of the *Impressions* made on the *Spirit*, from those made on the *Body*.

PROP. II. The *Union* of these two *Principles* in the Compound, *MAN*, seems to consist in *Laws* pre-establish'd by the *Author* of *Nature*, in the *Communications* between *Bodies* and *Spirits*, as there are, no doubt, *Laws* established for *Spirits*, in their *Commerce* and *Actions* upon *one another*. For every one knows there are *Laws* of *Nature*, establish'd by its *Author*, for the *Actions* of *Bodies* upon *one another*.

SCHOLIUM. These *Laws* of the *Actions* of the *Soul* on the *Body*, and of the *Body* upon the *Soul*, are never to be known to

to us, but by their *Effects*; as the *Laws* of Nature, in the Actions of *Bodies* upon *one another*, were first discovered by *Experiment*, and afterward reduced into general *Propositions*. One *Law* of the Action of the *Soul* on the *Body*, & *vice versa*, seems to be, That upon *such* and *such* Motions produced in the musical Instrument of the *Body*, *such* and *such* Sensations should arise in the *Mind*; and on *such* and *such* Actions of the *Soul*, *such* and *such* Motions in the *Body* should ensue; much like a *Signal* agreed to between two *Generals*, the one within, the other without a *Citadel*, which should signify to one another what they have before agreed to, and established between them; or like the *Key* of a *Cypher*, which readily explains the otherwise *unintelligible* Writing. Besides these *Passions* and *Affections*, which are *involuntary*;

PROP. III. As *Bodies* are purely *passive*, and are acted upon by other *Bodies*, conformable to the settled *Laws* of *Nature*; in *Spiritual Beings*, on the contrary, there is an *active*, *self-motive*, *self-determining Principle*, by which it directs and manages itself with regard not only to its *own Self*,

and its own *Sentiments*; but also to its *Actions* and *Influence* on other Beings without it, and their Actions and Influences on it. And this is the Foundation of *Liberty* or *Free-will* in *rational* and *intelligent* Beings.

SCHOLIUM. That this *Faculty* or *Principle* really exists, and is essential to *spiritual* Beings, is as certain, as that there is *Motion* in the *Universe*, or that *Body* and *Spirit* are *essentially* different. For, that *Motion* is not essential to *Bodies*, is as certain as that *Bodies* are *impenetrable*; and that the *Quantity* of *Motion* in the *Universe* may be, and is daily increased, is as much *Demonstration* as any *Proposition* in *Euclid*. And if *Motion* be, is, or may be increased, it must arise from *spiritual* Beings. And he who can deny this, only shews himself ignorant of the *Principles* of all true and just *Philosophy*, and of the first *Elements* of the *System* of material and spiritual Beings. For further Conviction of this, and clearing up all possible Objections and Difficulties, I refer the Reader to the *Learned* and *Ingenious* Dr. *Clarke*, in his *Answer* to the *Inquiry* into *Liberty*, and his *Letters* to Mr. *Leibnitz*,

nitz, where he has treated this Matter with the greatest Perspicuity and Justness. Besides these now mentioned *Principles*;

PROP. IV. As in *Bodies* there is a *Principle of Gravity or Attraction*, whereby, in *Vacuo*, they tend to one another, and would *unite*, according to certain *Laws and Limitations* established by the *Author of Nature*; so there is an *analogous Principle in Spirits*, whereby they would as certainly, in their proper *Vacuity*, be *attracted* by, *tend to*, and *unite* with one another, and their first *Author, Centre*, and the *Rock out of which they were hewn*, (to use a *Scripture Phrase*) as the *Planets* would to one another, and to the *Sun*. And this is nothing else but what in *Scripture* is called **CHARITY**.

SCHOLIUM. This *Proposition* is as certain as the Rules of *Analogy* are, which, in my Opinion, are the Foundation of all the *Knowlege* we can have of *Nature*, while we can see only a few *Links* of the universal *Chain*, and but a few disjointed *Parts* of the grand *System* of the *Universe*. The *Author of Nature*, who

could create *intelligent* Beings only in order to make them *happy*, could not leave them to so many different *Attractions*, without *implanting* into their *Essence* and *Substance*, as an *Antidote* to such Variety of *Distractions*, an infinite *Tendency*, *Bent*, and *Bias*, towards Beings of the same Nature, and towards *Himself*, who was the *Cause* and *Object* of their Felicity. And, even in this our *lapsed* and forlorn Estate, there remain evident Footsteps of this *Principle* yet uneffaced. Such are the *Checks* of *Conscience*, *natural Affection*, and the universal *Desire* of *Immortality*, and *Dread* of *Annihilation*; what the World calls the *Seeds of Honour* and *Renown*; all that Concern and Regard paid mere *romantic Heroes*; and the *Worship* bestow'd by all Nations, who are not sunk into mere *Brutality*, on some *superior and invisible Powers*. These are *Remains* of this *Principle*, and its *Workings*, sufficient to shew its Reality *à posteriori*; as the *Laws of Analogy*, and the *Nature* and *Attributes* of the *First Being*, shew it *à priori*. Those who admit of *Revelation*, cannot doubt of it for a Moment;

for

for \* Moses calls it, *A Law engraven on the Heart of Man*; and † St. Paul, *The greatest Perfection of human Nature*.

COROLL. 1. Hence the true Nature of supreme spiritual Good and Evil may be discovered. For if there be impressed on spiritual Beings, an infinite Tendency, Bent, and Bias, to be reunited with their Divine Original, and the Place in the Divine Substance out of which they were formed, (if I may speak so in a figurative Sense) then their being finally united with this their Divine Original, is the supreme spiritual Good; and the several Approaches towards this Union, are inferior spiritual Goods; as the being finally separated from it, is the supreme spiritual Evil; and the several Steps toward this Separation, inferior spiritual Evils. And the Means of this Union and Separation, are moral Good and Evil.

COROLL. 2. By *Schol.* of Prop. 1. the most general Division of the Passions

\* Deut. xxx. 14.

† 1 Cor. xiii. ult.

was into *Spiritual* and *Animal*. As, in the *first Sense*, *Passion* may be defined, The *Sentiments* produced on the *Soul* by *external Objects*, either *spiritual* ones immediately, or *material* ones, by the *Mediation* of the *Organs* of the *Body*: So, in the *second Sense*, *Passion* may be defined, The *Effect* produced by *Spirits* or *Bodies*, immediately on the *Body*. And since outward *Objects* may be consider'd as *Goods* or *Evils*, the most natural Division of the *Passions*, (whether *Spiritual* or *Animal*) as they regard these *Objects*, is into the *Pleasurable* and the *Painful*; which exhausts their whole Extent. And in this Sense all the *Passions* may be reduced to *Love* and *Hatred*; of which, *Joy* and *Sorrow*, *Hope* and *Fear*, &c. are but different *Modifications* or *Complexions*, as they may be called. I do not descend to a more particular Account, not intending an accurate Treatise on the *Passions*, but only to lay a Foundation for some general *Observations* on them, as they regard and influence *Health* and *Long Life*.

§. II. In relation to the *organical Instruments* of the *Body*, and the *Effects* wrought on them, or the *Disorders* brought

brought upon them, the *Passions* may be divided into *Acute* and *Chronical*, after the same Manner, and for the same Reason, as *Diseases* are. The *acute Passions*, whether *pleasurable* or *painful*, have much the same *Effect*, and work much after the same *manner*, as *acute Diseases* do. They effect a brisk and lively *Circulation* of the *Fluids*, *crisp* up and *constrict* the *Solids* for some short Time. Thus sudden *Gusts* of *Joy* or *Grief*, *Pleasure* or *Pain*, stimulate and spur the *nervous Fibres*, and the *Coats* of the *animal Tubes*; and thereby give a *Celerity* and brisker Motion to their included *Fluids*, for the same Time. And the *Functions* of the *Heart* and *Lungs* being *involuntary*, they have their more immediate Effects upon them. Thus both sudden *Joy* and *Grief* make us *breathe* short and quick, and make our *Pulse* small and frequent. The *restraining* our *Breath* for some time, (for so far our *Breathing* is *voluntary*) to reflect more *intensely* upon the *painful Object*, forces at last a strong *Expiration*, which becomes a *Sigh*. Thus a sudden *painful Idea* makes a quicker *Circulation* of the *Blood*, and thereby throwing a greater *Quantity* thereof upwards,

wards, through the *proportionally* larger Branch of the *Aorta*, makes it appear in the superficial Vessels of the *Face*, *Neck*, and *Breast*, and so produces a *Blush*; which, when longer continued, and being very strong, is dispersed over the whole Surface of the Body. Hence the Observation of *Blushing at the Back of one's Hand*; and the Reasons why we *sigh* upon some Occasions, and *blush* upon others, depend upon the different Structure of the *Organs of Pulsation* and *Respiration*. A quick, surprising Pain of Mind acts upon the *Heart*, because the Motion of the *Heart* is altogether *involuntary*: So that a sudden *Constriction* takes Place there immediately to increase the *Pulse*: Whereas we have some Power over the *Breathing*; we can stop or suspend it for a Time; and when we are thinking *intensely*, our Attention partly makes us hold our *Breath*; and hence ensues *Sighing*, rather than *Blushing*. For the Pain, being *slow*, quickens the *Pulse* more gradually: But if it continues long, *both* Actions of *both* Organs are respectively produced; and hence it comes to pass, that, upon *Anxiety*, *Concern*, and *earnest Expectation*, the *Pulse* is found quick and small,

small, and the *Breath* thick and difficult, as Experience shews. The same Principles will account for the Effects of *Fear* and *Anger*, which make us change Colour, and look *red* or *pale*, as the Blood is accelerated or retarded in its Course. The sudden *Gusts* of these Passions being thus accounted for, when they become extreme, they drive about the *Blood* with such a Hurricane, that Nature is overset, like a *Mill* by a *Flood*: So that what drove it only quicker round before, now intirely stops it, and renders the Countenance *pale* and *ghastly*. Sudden and great *Fear* and *Grief* do so convulse the *nervous System*, that sometimes they alter the Position of the Parts, and fix them in a new one. Thus the Hair stands on-end in a *Fright*, and the whole *System* of the Nerves becomes so *rigid* and *stiff*, as to lose their *Elasticity*; whereby the *animal Functions* are stopp'd at once; and *Fainting*, and sometimes *Death*, ensues.

§. III. THE *chronical Passions*, like *chronical Diseases*, wear out, waste, and destroy the *nervous System* gradually. Those *Nerves* which are necessary for consider-

considering, brooding over, and fixing such a Set of *Ideas* on the *Indignation*, being constantly employ'd, are worn out, broken, and impaired. The rest, by Discuse, become resty and unactive, lifeless, and destitute of a sufficient *Flux* of warm Blood, and due Nourishment. And thus the whole *System* languishes, and runs into Decay. Thus slow and long *Grief*, dark *Melancholy*, hopeless natural *Love*, and overweening *Pride*, (which is an outrageous Degree of *Self-love*) impair the Habit, by making the proper Seasons of necessary Food, and due Labour, be neglected, and thereby depriving the natural *Functions* of their wonted Supplies, over-working some Part of the *nervous System*, and leaving the other to *rust*, and become *resty*, for want of Use. Some of these Passions, as *Love*, *Grief*, and *Pride*, when very intense, and long indulg'd, terminate even in *Madness*. The Reason is, as I have been saying, because long and constant Habits, of fixing one Thing on the *Imagination*, beget a ready Disposition in the *Nerves* to produce again the same *Image*, till the Thought of it become spontaneous and natural, like Breathing, or the Motion of the *Heart*, which the *Machine* performs

performs without the Consent of the *Will*; and also a Disability or \* *Tetanus* ensues on the other Parts; just as the *Faquires* in *India* fix one or both Hands, by long holding them up, so as that they cannot bring them down again. There is a kind of *Melancholy*, which is called *Religious*, because 'tis conversant about Matters of *Religion*; although often the Persons so distemper'd have little *solid Piety*. And this is merely a *bodily Disease*, produced by an ill *Habit* or *Constitution*, wherein the *nervous System* is broken and disordered; and the *Juices* are become *viscid* and *glewy*. This *Melancholy* arises generally from a *Disgust* or *Disrelish* of worldly *Amusements* and *Creature-comforts*, whereupon the Mind turns to *Religion* for *Consolation* and *Peace*: But as the Person is in a very imperfect and unmortified State, not duly instructed and disciplined, and ignorant how to govern himself, there ensues *Fluctuation* and *Indocility*, *Scrupulosity*, *Horror*, and *Despair*.

§. IV. SINCE the *Mind* resides, as has been said, in the common *Sensory*, like

---

\* Immobility.

a skilful Musician by a well-tuned *Instrument*; if the *Organ* be sound, duly tempered, and exactly adjusted, answering and corresponding with the Actions of the *Musician*, the *Music* will be *distinct*, *agreeable*, and *harmonious*. But if the *Organ* be spoiled and broken, neither duly *tuned*, nor justly fitted up, it will not answer the Intention of the *Musician*, nor yield any *distinct* Sound, or true *Harmony*. Those therefore who are *tender* and *valedinary*, lead *sedentary* Lives, or indulge *contemplative* Studies, ought to avoid Excesses of the *Passions*, as they would Excesses in *high* Food, or *spirituous* Liquors, if they have any Regard to Health, to the Preservation or Integrity of their *Intellectual* Faculties, or the bodily *Organs* of them. As the *Passions*, when *slow* and *continued*, *relax*, *unbend*, and *dissolve* the *nervous* Fibres; so the sudden and violent ones *screw up*, *stretch*, and *bend* them; whereby the Blood and Juices are hurried about with a violent *Impetuosity*, and all the *Secretions* are either stopp'd by the Constrictions, Cramps, and Convulsions begot by them, or are precipitated, crude, and unconcocted, and so beget, or, at least, dispose toward *Inflammations*, *Fevers*, or *Mortifications*.

*Hatred,*

Hatred, for Example. Anger, and Malice, are but Degrees of a *Phrensy*, and a *Phrensy* is one kind of a raging Fever. From all which 'tis plain, the violent and sudden Passions are more dangerous to Health, than the slow and continued, as acute Diseases are more destructive than chronical.

§. V. To shew yet farther, the Influence of the Passions on the *animal Oeconomy*, let us consider the different Constitutions of Men. Those who have very *springy*, *lively*, and *elastic* Fibres, have the *quickest Sensations*, a weaker *Impulse* producing a stronger *Sensation* in them. These generally excel in the *animal Faculty of Imagination*. Hence the Poet;

— \* *Genus irritabile Vatum.*

And therefore your Men of *Imagination* are generally given to *sensual Pleasure*; because the Objects of *Sense* yield them a more delicate *Touch*, and a livelier *Sensation*, than they do others. But if they happen to live so long, (which is

---

\* Poets are soon provck'd.

hardly

hardly possible) in the *Decline* of Life they pay dearly for the greater bodily Pleasures they enjoyed in the youthful Days of their *Vanity*. Those of *rigid*, *stiff*, and *unyielding* Fibres, have *less vivid* *Sensations*, because it requires a greater Degree of *Force* to overcome a greater *Resistance*. Those excel most in the *Labours* of the *Understanding*, or the *Intellectual* Faculties, retain their *Impressions* longest, and pursue them farthest; and are most susceptible of the slow and lasting *Passions*, which secretly consume them, as *chronical* Diseases do. And, *tastily*, Those whose *Organs* of *Sensation* are (if I may speak so) *un-elastic*, or entirely *callous*, *resty*, for want of Exercise, or any way *obstructed*, or naturally *ill-formed*, as they have scarce any *Passions* at all, or any lively *Sensations*, and are incapable of lasting *Impressions*; so they enjoy the *firmest* Health, and are subject to the fewest Diseases: Such are *Idiots*, *Peasants*, and *Mechanics*, and all those we call *Indolent* People.

§. VI. WE have before shewn, that weak *Limbs*, and all the bodily *Organs*, may be strengthened and repaired:

paired by proper *Exercise*. And there is no doubt to be made, but the *Organs of Sensation*, and those the Mind uses in its *intellectual Operations*, may be likewise *improved, strengthened, and perfected* by constant *Use, and proper Application*. And if by *Excesses*, an original bad *Conformation*, or any *Accident*, these *Organs* come to be *spoiled*, or, by the bad *State* of the *Juices*, they be *weaken'd* in their *Functions*; then the *Medicinal and Chirurgical Arts* may take place, and come in *Play*. But if the *Passions* be *raging* and *tumultuous*, and constantly fuelled, nothing less than *He, who has the Hearts of Men in his Hands, and forms them as a Potter does his Clay, who stills the Raging of the Seas, and calms the Tempests of the Air*, can settle and quiet such *tumultuous, over-bearing Hurricanes* in the Mind, and *animal Oeconomy*. Without such a *Miracle*, since the *Soul* and *Body* act mutually upon one another, and the *Tabernacle of Clay* is the weakest Part of the *Compound*, it must at last be overborne and thrown down.

§. VII. IN such a wretched Case I know no Remedy, but to drown all other Passions in that spiritual one of the

M

Love

Love of God : The Reasonableness and Justness of which Proceeding, and (what may seem a *Paradox*) the Usefulness of it to Health, and its benign Influence on the *animal Oeconomy*, I shall endeavour to demonstrate. *Spiritual Love*, is that Principle *analogous to Attraction*, spoken of in *Prop. IV.* Tis the *Tendency, Bias, or Impulse* of the Minds of Men, and other Spirits, toward the most *amiable Objects*, communicated by their *Creator* in their *original Formation*; by virtue of which, they constantly *tend, press, and urge* to unite (and, if Obstacles were removed, would unite) with one another, and be all united with their *Origin*. This *Principle*, indeed, in this *lapsed Estate* of Man, (where 'tis overlaid and buried under *Rubbish*, involved in so many other *Attractions*, and stifled with such *Letts and Contrarieties*, that its *Action* is felt but just enough to know, that it is; and wants to be awaked with *Labour*, and excited with *Violence*, as the Scripture mentions the *taking the Kingdom of Heaven by Force*) on its first *Developement and Expansion*, and in its first *Exercises*, may be called a *spiritual Passion*, as 'tis the first Motions, Endeavours, and *Velleities*, toward the *Love of*

of God, or *Charity*. But in its Advances, and *final Perfection* and *Consummation*, it discovers itself to be a *Faculty*, *Quality*, or inherent *Power* in the *Soul*, whereby it will act without *Solicitation*, *Motive*, or *Direction*. As a *Stone* in a *Wall*, fastened with *Mortar*, compressed by surrounding *Stones*, and involved in a *Million* of other *Attractions*, cannot fall to the *Earth*, nor sensibly exert its natural *Gravity*; no, not so much as to discover there is such a *Principle* in it; just so, the *intelligent Soul*, in this her *lapsed Estate*, being *drowned* in *Sense*, *chained* and *fettered* by *Ignorance* and *Perverseness*, drawn and hurried away by the *Devil*, the *World*, and the *Flesh*, is disabled from exerting this inherent and innate *Principle* of *Re-union*; and wants sufficient *Light* on the *Understanding*, and a right *Turn* of the *Will*, to be put in a Capacity of exercising it. But in its proper *Vacuity*, and being freed from these *Letts* and *Impediments*, it would mount towards its *Original*, like an *Eagle* toward the *Sun*. *Amiability*, *Pulchritude*, or *Beauty*, is as much the peculiar and proper Object of this *Affection* of the *Mind*, as *Light*, or a *luminous Body*, is of *Vision*; for *Deformity*,

as such, can never be loved. And *Beauty*, or *Perfection*, is, in Reality, and just Philosophy, nothing but *Analogy*, *Order*, or just *Proportion*. From hence it necessarily follows, that, in the Scale of Beings, all Objects ought to be loved in Proportion to their Degree of *Beauty*, *Symmetry*, or *Perfection*. And consequently, the highest *Perfection* ought to be loved with the highest Degree of *Love*; and the several subordinate Degrees of *Perfection*, with proportionate Degrees of this *Affection* of the Mind. And since *Finite*, when compared with *Infinite*, vanishes quite, or becomes *nothing*; it follows necessarily, (since there is, and can be, but One Object that is *Infinite*, *Good*, and *Perfect*; and all others are but *created* and *finite Goods*; that is, in *Comparison*, they are *nothing*) that, according to the *eternal* and immutable *Laws of Analogy*, the One Supreme *Good*, endued with *infinite Perfection*, ought to be loved with a *Love* infinitely superior to our Affections for other Things; or (which is the same Thing in other Words) that, in *Comparison*, our *Love* to the Author of our Being, ought to be *infinite*; and that to ourselves and other Objects, as being *finite Creatures*,  
none

none at all. This is the true *Philosophy* of this Matter, and as much a *Demonstration*, as any thing in *Numbers* or *Geometry* possibly can be, however it may be received by Men of *Self-love* and *carnal Minds*.

§. VIII. YET I would not be so understood, as if I condemned all *subordinate* and duly *proportioned* *Regards* for *ourselves*, and other *Objects* about us, that are necessary for our Support and Accommodation in our present State. No ! There is a *just* and *laudable* *Self-love*, as well as a *false* and *vicious* one. If we love *ourselves*, as we love our *Neighbours*; if we love *ourselves* as *God* loves us; if we love *ourselves* as we deserve to be loved by the *infinitely perfect Being*; if we love *ourselves* with a *justly proportioned* and *duly subordinate Love*; that is, if we love *ourselves* with a *finite*, and *Him* with an *infinite Love*, or a *Love* increasing, and going on, *in infinitum*, that has neither *Limits* nor *End*; then we love *Ourselves* as we ought: This *Self-love* is *just* and *laudable*, and has its due and proper *Degree* of *Reality* and *Existence*, in the *Nature* of *Things*. *Perfection*, or an *Object*

perfect in its Kind, or one that we think so, is the proper Object of our *Love*. And, as in due *Analogy*, Proportion and Order, *infinite* Perfection requires *infinite* Love, or the highest Degree of *Love* we can give it; so all other *Objects* are to be loved with a Degree of *Love* proportioned to their *Perfection*. And since a Being of *infinite* *Perfection* can be but *One*, and all other Beings can have but a *finite* Degree of *Perfection*, we must love them but with a *finite* *Love*; or, the *Proportion* of our *Love* to Him and them ought to be, as *Infinite* is to *Finite*; that is, comparatively, we ought to love them with *no Love* at all; but absolutely (or, without comparing *created* Things to the *infinitely perfect Being*) with their proper Degree of *finite* *Love*, according to their *Rank* in the *Scale* of Beings.

**COROLL.** Tho', from the Nature of the *Demonstration* I have given, that *God* is to be loved, it is evident he is to be loved *infinitely* for *Himself*, and his own *infinite Perfection*, abstracting from all other Considerations, even that of our own *Happiness*, in the Enjoyment of, or  
Union

Union with Him; yet it is certain, these two, our *Love to God*, and our own *Happiness*, cannot be actually separated. *Pleasure* consists in this, That the *Soul* and *Body* are affected by the Objects that produce it, with an *harmonious* and *commensurate* Action, or *Touch*; for in their *original* and *uncorrupted Make*, as they came from the Hands of their *Creator*, *both* separately, and *each* by themselves, and also in their Actions on one another, all was *Harmony* and *Concord*. As to the *Body*; as nothing but a *musical* or *commensurate* *Touch* can affect it with *Pleasure*, and as a *discordant* and *uncommensurate* *Stroke* creates a *Jarring*, *Grating* and *Obstruction*, which is *Pain*, (this is evident in *Hearing*, where the agreeable *Sensations* of sonorous *Bodies* are altogether *harmonious*; Sir *Isaac Newton* has made it plain in *Vision*; and, no doubt, it is so in all the other *Senses*): So likewise as to the *Soul*; *Truth*, and *Beauty*, or *Perfection*, are the only Objects that give *Pleasure* to the *Understanding* and *Will*, its own *Cardinal Faculties*. And these are nothing but *Harmony*, or just *Proportion*, in the respective Objects. And we have shewn,

M + that

that the Union of the Soul and Body (or *Life*, the so much coveted Good) consists in a kind of *Harmonia præstabilita*, (though a kind very different from Mr. Leibnitz's) whereby an *harmonious Touch*, or Action, upon either of them, produces a *pleasurable Sensation*. Now as *Beauty* or *Perfection* gives Pleasure to both the Parts of the Compound, and as nothing but the highest Degree of *Perfection* or *Beauty*, can give the greatest Pleasure, *i. e.* Happiness; it necessarily follows, that *spiritual Love*, or the *Love of God*, as it is the only Mean of *uniting us with the One Being*, who is *infinitely perfect*, is also the only Mean of making us *infinitely happy*.

§. IX. As to the *second Thing* proposed concerning *spiritual Love*, however foreign these *metaphysical Speculations* concerning it may seem, to a Discourse about *Health* and *Long Life*; yet, if steadily believed, and their natural Consequences reduced to *Practice*, they would not only become the most effectual Means to prevent *Diseases*, but also, the most of any thing, promote *Health* and *Long Life*. For, first, Were our *Love* proportioned to the *Order* and

*Analogy of Things*; were our *Love* to the *Supreme Good infinite*; and that to others, in Comparison, *none at all*; we should have but one single View in all our *Thoughts, Words, and Actions*; *viz.* the *promoting and raising that supreme Love*, to its due Degree and *Elevation*; whereby all *Anxiety, carking Care, and Solitude* about other Things (the Source of all our *Miseries*, and of many bodily *Diseases*) would be *cut off* all at once. *Secondly*, Since *Love* always begets *Resemblance* of Manners; since the Object of this *Love* is *infinitely perfect*; if we loved Him in the *supreme Degree*, we should *infinitely* endeavour to *resemble Him*; whereby *Hatred and Malice, Luxury and Lewdness, Laziness*, and all the other *Seeds* of bodily *Diseases*, would be altogether *destroyed*. *Thirdly*, Since *spiritual Love* is not only the *noblest*, but also the most *joyful and pleasant Affection* of the Mind; since the Object of our *supreme Love* (as an *inspired Poet* expresses it) has *Fulness of Joy in his Presence, and Rivers of Pleasures at his Right Hand for ever*; and since our *Joy and Happiness* will always rise in proportion to our *Love*; the placing our *supreme*

170 *An ESSAY of HEALTH*

preme Love on the Supreme Good, would render us *infinitely joyful, serene, calm, and pleased*; than which, certainly, no Man can imagine a more effectual *Mean of Health and Long Life*.

*Rules of HEALTH and LONG LIFE; drawn from the Head of the PASSIONS.*

1. **T**HE *Passions* have a greater Influence on *Health*, than most People are aware of.

2. ALL *violent* and *sudden* Passions, dispose to or actually throw People into, *acute Diseases*; and sometimes the *most violent* of them bring on *sudden Death*.

3. THE *slow* and *lasting* Passions bring on *chronical Diseases*; as we see in *Grief, and languishing hopeless Love*.

4. THEREFORE the *sudden* and *acute* Passions are more dangerous than the *slow* or *chronical*.

5. MEN

5. MEN of lively Imaginations, and great *Vivacity*, are more liable to the sudden and violent Passions, and their Effects.

6. THOUGHTFUL People, and those of good Understanding, suffer most by the slow and secretly consuming Passions.

7. THE *Indolent* and the Thoughtless suffer least from the Passions: The *Stupid* and Idiots not at all.

8. THE *Diseases* brought on by the Passions may be cured by *Medicine*, as well as those proceeding from other Causes, when once the Passions themselves cease, or are quieted. But the *preventing* or *calming* the Passions themselves, is the Business, not of *Physic*, but of *Virtue* and *Religion*.

9. THE *Love of God*, as it is the sovereign Remedy of all *Miseries*, so, in particular, it effectually *prevents* all the bodily *Disorders* the Passions introduce, by keeping the Passions themselves within due Bounds; and, by the unspeakable Joy, and

and perfect Calm, Serenity, and Tranquillity it gives the Mind, becomes the most *powerful* of all the *Means of Health and Long Life.*



## C H A P. VII.

*Containing those OBSERVATIONS,  
that came not naturally under the  
foregoing Heads.*

§. I. **M**ENTION having been so often made of *Chronical* and sometimes of *Acute* Distempers; it may be convenient here, to suggest to the Readers as clear an Account of their Nature and Difference, as I possibly can. *Acute* Distempers, then, are understood such as within some short *limited Time* have their Periods, either of a perfect *Crise*, and subsequent Recovery, or of putting an End to the *Distemper* and *Life* both together; and are therefore called

called *quick, sharp, or acute Distempers*, whose Symptoms are more violent, their Duration shorter, and their Periods more *quick*, either of *sudden Death*, or a glorious *Victory* over the Disease. These are generally limited within *Forty Days*. And those that run out longer, turn into *chronical Distempers*, whose Periods are more slow, their *Symptoms* less severe, and their *Duration* longer. They too (if new Fuel were not administred to them) would, by the Course of *Nature*, and the *animal Oeconomy*, have their *Periods*, and terminate at the last. The *Viscidity* of the *Juices*, and the *Flaccidity* of the *Fibres*, would, in a great measure, and to some very tolerable Degree, by *proper Remedies*, and a due *Regimen*, be removed, and the Party recover in *these*, as well as *acute Cases*. But this requiring long Time, much Care, and great Caution, unwearied Patience and Perseverance, and so long a Course of *Self-denial*, as few People are willing to undergo, it is become the *Reproach* of *Physic* and *Physicians*, that *acute Cases* cure themselves, (or rather Nature cures them) and *chronical Cases* are never cured. But both the Branches of the Reflection are equally false.

false. In the First, *Art* and *Care*, judiciously applied, will always *alleviate* the *Symptoms* and *Suffering*, will help on Nature to the *Relief* she points out, and quicken the *Crise*, which it will constantly bring about, if the *Distemper* is not too strong for the *Constitution*. And even then it will *mitigate* the *Pain*, and lay the *Patient* gently and easily down. But in the *last Case*, if due Care be had, to follow timeously the Advice of an *honest* and *experienced Physician*, a *Period* certainly may be brought about to most *chronical Distempers*, where the great *Viscera* are not spoiled and destroyed. The Failing is in the *Patient* himself, who will not, or cannot, *deny himself* for a Time sufficient to bring about the *Cure*. Some *chronical Distempers*, indeed, are such, either by having gone *too far*, or by being *hereditary*, and interwoven with the *Principles of Life*, as never to be totally overcome. And then 'tis a Piece of *great Wisdom*, to know how far their *Constitution* will go, and sit down contented with that *Measure of Health* their *original Frame* will admit of. But of this I am morally certain; If the *Rules* and *Cautions*, laid down in this *Treatise*, be  
care-

carefully, steadily, and constantly observed, few *chronical* Distempers but will receive such *Relief* and *Alleviation* by them, as to make Life tolerably *easy*, and free from *grievous Sufferings*: And, in the mentioned *Case*, that is all that is left for *Art* to do. But in other *chronical* Distempers, taken in *due Time*, where the *Viscera* are not quite spoiled, they would infallibly bring about a *final Period*, and perfect Cure. The most certain distinguishing Mark of an *acute* Distemper, is, To have a *quick Pulse*; that of a *chronical*, To have a *slow* one. The first will exhaust the *Fluids*, and wear out the *Solids* in a *short Time*; whereas the *last* will require a longer Time to produce the same Effect. Some *chronical* Distempers, especially towards the *last* and *fatal* Period, turn *acute*: And some *acute* ones terminate in *chronical* Distempers. But this *Mark* will not only keep them distinct, but also point out, when *acute* Distempers have *chronical* Remissions or Intermissions, and when *chronical* Distempers have *acute* Fits or Paroxysms.

§. II. SOME Persons, who are extremely healthy and sound during their  
*younger*

younger Days, about, or soon after, the *Meridian of Life*, (that is, about Thirty-five or Thirty-six, according to the Observation of an *inspired King*) fall into *chronical Distempers*, which cut them off in few Years, or make them miserable all the rest of their Lives. Thus *Consumptions* prove mortal to some about that Time. Thus *Stone and Gravel, Gout and Rheumatism, Scurvy and Dropsy, King's-evil and Skin Diseases*, either make their *first Appearances*, or shew themselves in their true *Type*, about this Time of Life. The Reason is, While the *Juices* are sweet, sufficiently thin and fluid, but especially while the *solid Organs, the Membranes and Fibres*, are yet but *un-folding, stretching and drawing out to their full Dimensions*; any *Acrimony, Sharpness, or corroding Humour*, can affect them no other way, than by making them *vibrate*, and so extend themselves farther and farther. For as Pain, so these sharp *Salts*, by their *Twitching and Irritation* on the *tender Fibres*, make them only contract, and so draw at both *Extremities*, and thereby unfold and extend themselves farther. So while the *original Foldings and Complications of the*

the *Solids* are not yet quite extended, this *Irritation* serves only to draw them out, and does not hurt them, till they are arrived at their full *Extent*, which generally happens about Five-and-twenty. It takes a *due Time*, after that, for these *sharp Humours* to *exalt* themselves to their utmost *Arimony*, to corrupt and putrefy the *Juices*, and also some more Time to *wear out*, to obstruct and break the great *Organs*, and their smaller *capillary Vessels*: The Sum of all which brings the *Periods* of the great Attacks of these Distempers to the mentioned *Time of Life*. Those in whom the *original Taint* is deeper and more radicated, and the natural Constitution *weaker*, suffer under these Attacks *sooner*. And those in whom it is *slighter*, and more *superficial*, and whose Complexion is *stronger*, and more *hardy*, hold out *longer*. But the *Generality* suffer first, *eminently*, about the *Meridian of Life*. Hence the common Observation of those that die of a genuine *Consumption*, that they begin to feel it first before *Thirty-six*.

§. IV. THERE is no *chronical Distemper* whatever more *universal*, more *ob-*

N *stinate*,

stinate, and more fatal in Britain, than the *Scurvy*, taken in its general Extent. Scarce any one *chronical* Distemper but owes its *Origin* to a *scorbutic Cachexy*, or is so complicated with it, that it furnishes its most cruel and most obstinate *Symptoms*. To it we owe all the *Dropsies* that happen after the *Meridian* of Life, all *Diabetes*, *Asthmas*, *Consumptions* of several Kinds, many Sorts of *Colics* and *Diarrhoeas*, some Kinds of *Gouts* and *Rheumatisms*, all *Palsies*, various Kinds of *Ulcers*, and, possibly, the *Cancer* itself, and most cutaneous Foulnesses, weakly Constitutions, and bad Digestions, *Vapours*, *Melancholy*, and almost all *nervous* Distempers whatsoever. And what a plentiful *Source* of Miseries these last are, the *Afflicted* best can tell. And scarce any one *chronical* Distemper whatsoever, but has some Degree of this *Evil* faithfully attending it. The Reason why the *Scurvy* is so \* *endemic* a Distemper, and so fruitful of *Miseries*, is, that it is produced by *Causes* mostly special and particular to this *Island*; to wit, The indulging so much in *animal Food*, and *strong fermenting Li-*

---

\* Peculiar to this Country.

quors,

quors, in *contemplative* Studies, and *sedentary* Professions and Employments, (and thence the want of due *Labour* and *Exercise*) together with the *nitrous* Moi-  
sture of an *Island*, and the *Inconstancy* and *Inclemency* of the Seasons thence arising. I have had many Occasions to shew, how such *Causes* must necessarily and naturally produce such *Effects*. I will here only touch the Matter slightly, to point out the *Connexion*. *Animal Foods*, and *strong Liquors*, to *Excess*, and with Continu-  
ance, must load and charge the *Fluids* with their *Salts*. Want of due *Exercise* must suffer these to unite in *Clusters*, and increase their *Bulk* in the small Vessels. Their *larger Bulk*, and greater *Acrimony*, thence arising, must increase the *Visci-  
dity* of the *Fluids*, by breaking the *Blood-  
globules*, and so *coagulating* the *Mass*, and at last obstruct the *finer* Pipes, and all the smaller *Glands*; whereby the *Tone* of all the *elastic Fibres* must be interrupted and broken, and their *Vibrations* stopp'd at every obstructed *Gland*, and *capillary* Vessel, and an universal *Disorder* pro-  
duced in the whole *animal Oeconomy*. And this *Disorder* will operate, and shew itself, in *Symptoms* special and particular,

according to the special and particular *Make* and *Conformation* of the Parts, the *Weakness* or the *Strength* of the *Organs*, the particular *Mismanagements*, and *precise* State of the *Air* the Party lives in. And the *Detail* of these general *Causes*, applied to particular Persons, must produce the *respective* Diseases mentioned. In a Word, The *Scurvy* is a kind of *catholic* Distemper here in *Britain*, arising from *constant* and *general* *Causes*, from the *Customs* of the People, and from the *Nature* of the *Climate*, which renders the *serous* Part of the Blood too *thick* and *glewy*, breaks and divides the Union of the *globulous* Parts, obstructs the *small* *Vessels*, and destroys the *Springiness* and *Elasticity* of the *Fibres*: So that most *chronical* Distempers can be little else but *Branches* and *Cions* from this *Root*, which (like *Pandora's Box*) is so fruitful of *Variety* of *Mischiefs*: And its arising from the *Climate* and *Customs* of the People, is the Reason why *chronical* Distempers are so frequent in *Britain*, to what they are in *warmer Climates* (which, by a *freer* *Perspiration*, and *lighter* *Diet*, not only prevent those Diseases in their own *Inhabitants*, but *universally* cure those of our

our *Island* who are afflicted with them, if they flee to those *Regions* any *reasonable Time* before Nature be quite worn out). For though the Inhabitants of *Britain* live, for the most part, as *long*, or rather *longer* than those of *warmer Climates*; yet scarce any one, especially those of the *better Sort*, but becomes *crazy*, and suffers under some *chronical Distemper* or other, before they arrive at *old Age*. The same Reason is to be assigned for the Frequency of *Self-murders* here, in *England* especially, beyond any other Country. For few have *Grace* and *Resignation* enough, to suffer patiently the lasting Pains of a *chronical Distemper*, or the yet more *torturing* and *crucifying Anguish* of a *perpetual Despiritedness*; though I have observed generally, and have good Reason to conclude universally, That all *Self-murderers* are first *distracted* and *distemper'd* in their *intellectual Faculties*. Notwithstanding the *Diffusiveness* and *Universality* of this Disease, so that scarce a single Individual of the *better Sort* is altogether free from it; yet I never once in my Life saw it *totally extirpated* in those who had it to any Degree, so as to be intirely free from it all the rest of their Lives after; but

that it still appeared, and sprang up again, in some *Symptom* or other, and at last brought forth that *grand one*, which put a *final Period* to all their Sufferings. One good Reason for this is, That it requires a *Regimen* and *Conduct* so intirely *contrary* and *opposite* to the *natural Habits* and *Customs*, and the *universal Bent* and *Appetites*, of the Inhabitants of this *Island*, that it becomes a kind of *perpetual Self-denial* to them; which the *British Nation* in general does not mightily admire. Another Reason is, That *fine Folks* use their *Physicians*, as they do their *Laundresses*; send their Linen to them to be cleaned, in order only to be dirtied again. Nothing less than a very moderate Use of *animal Food*, and that of the Kind which abounds least in *urinous Salt*, (as most certainly the young and the lighter-coloured do) and a more moderate Use of *spirituous Liquors*, due *Labour* and *Exercise*, and a careful guarding against the *inconstancy* and *Inclemency* of the *Seasons*, can keep this *Hydra* under. And nothing else than a *total Abstinence* from *animal Foods*, and *strong fermented Liquors*, can totally extirpate it: And that, too, must be begun early; before, or soon

soon after, the *Meridian* of Life ; or else there will remain too little *Oil* in the *Lamp*, the *Spirits* will sink too far, ever to be recovered again ; and the remaining Part of Life will be too short for so total a Change as must be made : So that those who suffer greatly under this *British Distemper*, must be contented to bear and forbear a little, and must expect no greater *Degree of Health*, than their *Time of Life*, the *Nature* of their *Disease*, and the *State* of their *Constitution*, will admit of. But still a great *Moderation* in *animal Foods*, and *Spirituos* and *fermented Liquors*, due *Exercise*, and a Care to fence against the *Injuries* of the *Weather*, will make Life tolerably easy ; especially if some gentle *domestic Purges* be interspersed. The *Seeds* and young *Sprouts* of *Vegetables* have scarce any *gross*, *fixed*, or *essential Salts* at all in them. This is not only evident from the Reasons formerly given, (because they are young, or the *Nourishment* appointed by *Nature* for young *Vegetables* ; for the *Earth* is only a proper *Nest* or *Matrix* for them ; and the *Sun's Heat* serves them instead of *Incubation*) but, upon *Trial* and *Examination*,

mination \*, they yield none, being too light and thin to calcine and incinerate, and the *Salts* too volatile (and, consequently, small, and fit to pass by *Perspiration*, and thereby can be no way injurious to *human Constitutions*) to endure the *Fire*; which full-grown *Plants*, their *Stalks* and *Wood*, readily do. And, in *unfermented Liquors*, the *Salts* are so *invieoped*, that they cannot unite to form a *Spirit*; and are so *sheathed*, by particular Coats of the *Materials* of the *Vegetable*, that they can scarce do any Harm (except when they exceedingly abound) to *animal Bodies*. Hence it comes to pass, that a *vegetable Diet* for a few Weeks or Months, together with drinking Water, or *unfermented Liquors*, (such as *Tea*, *Coffee*, *Barley-water*, *Liquorice-water*, *Teas* made of *Oranges*, or other Seeds and *Plants*) will fasten the Teeth when dropping out, from a *Consumption* of the *Gums* by *scorbutic Salts*; cure any *cutaneous Foulnesses* or *Eruptions*, and even any spreading *Ulcer*, if it is not *scrophulous*, when no

---

\* See *Lowik's Abridg. of Philosoph. Transact.* V. 2.  
p. 661.

Medicine on the Face of the Earth will touch it. Hence the grand *Maxim*, in the Cure of all *Ulcers*, is, by *Diet* to bring them to the State of a *Wound*, and then they will cure of themselves. And, as I have elsewhere observed, there is scarce a *thin, consumptive, hysterick, or hypochondriac*, and weakly Constitution in *England*, which has not for its Parent, a latent or manifest *scorbutic Cachexy*, excepting that which arises from a *Scrofula*. From the Whole we may gather, how much a *proper Regimen* of *Diet*, and *due Exercise*, with the other *Helps* and *Remedies* already mentioned in this *Treatise*, is able to do in most *British* *chronical Distempers*.

§. IV. HAVING had so often Occasion to speak of weak and relaxed Nerves, it will not be amiss to *suggest* some of the outward and most sensible *Signs* and *Characters*, whereby it may be manifest, whether *one's Self*, or any *particular Person* he is concerned for, be of this *Make* and *Constitution*, before some *chronical Distemper*, or other dismal *Symptom*, has made it plain; in order to prevent *these*, as far as possible: To which Purpose, we must observe, that the *Nerves* are Bundles

Bundles of *solid*, *springy*, and *elastic* Threads or *Filaments*, (like twisted *Cat-guts* or *Hairs*) whose one *Extremity* is terminated at the *common Sensory* in the *Brain*, where the *Soul* is supposed to reside ; the *other* is interwoven into every Point of the *Scarf-skin*, the *Membranes*, the *Coats* of the *Vessels*, the *Muscles*, and the other *sensible Solids* of the *Body*, in order to convey the *Motions*, *Actions*, *Vibrations*, or *Impulses*, of outward *Objects* to the *Soul*. These *Threads* or *Filaments* are highly *elastic* or *springy*, as we may see from their hardened Substances, such as *Whalebone*, *Ivory*, *Horn*, and *Cartilages*, which are more eminently *so*, than any other *Bodies* known. Some Persons have their *Fibres* very *quick*, readily *vibrating*, highly *springy* and *elastic*, so as to *tremble* and *shake* violently, by the least *Impulse*. Others have more *rigid*, *firm*, and *stretched Fibres*, which yield not but to strong *Impressions*, and move slowly, but move for a long time. *Lastly*, There are those who have *weak*, *loose*, *slender*, and *relaxed Fibres*, which, though easily moved, and yielding to the weakest *Impulse*, yet communicate only *imperfect*, *languid*, and *faint Impressions* and *Vibrations* to the

the Soul, and have all their other *animal Functions* of the same *languishing Nature*. And 'tis of these last, I have been all along speaking. And we may readily discover them, by these outward *Characters and Signs*. 1. Those who have naturally *soft, thin, small, and short Hair*, are of a *loose, flabby, and relaxed State of Nerves*. For the *Hair* seems to be some of the fleshy *Fibres*, only lengthened outwards, and hardened. At least, like the *Fibres*, they consist of a great many lesser *Filaments* contained in a common *Membrane*; are *solid, transparent, and elastic*: And as these *Hairs* are in *Strength and Bulk*, so, generally, the *Fibres* of the Body are. 2. Those of the *fairest Hair*, are of the *loosest Fibres*, (other Things being equal) because the *Fairest* are more *rare, porous, and fangous*: and because Bodies of the *lighter Colours* consist of *smaller Parts*, than those of the more *flaming Colours*; as has been formerly observed. 3. Those of large, or (as they are called) *mastiff Muscles*, and of *big Bones*, are generally of a firmer State of *Nerves*, than those of *little Muscles and Bones*; because the *Muscles and Bones* being *similar* to their *Fibres*, as is highly pro-

probable; and these being *bigger*, and consequently stronger; so must those be: And, on the contrary, 4. *Soft, yielding, pappy Flesh*, is a sure *Symptom* of *loose Fibres*; whereas *hard, firm, and unyielding Muscles* are the constant Sign of *firm Fibres*. 5. A *white, fair, blanch-ed, or ashen-coloured Complexion, or Skin*, constantly indicates a *weaker* and more *relaxed State of Fibres*, than a *ruddy, fresh, dark-sallow, or black Hue*; for Reasons already given. 6. A *fat, corpulent, and phlegmatic Constitution* is always attended with *loose, flabby, and relaxed Fibres*, by their being dissolved and *over-soaked in Moisture and Humidity*: And, on the contrary, those of a *dry, clean, and firm Make*, have *strong, firm, and tense Fibres*. 7. Those who are subject to *Evacuations* of any kind, in any Degree greater than what is natural; and those who, by any *Accident*, have suffered long by any *preternatural Evacuation* whatsoever; are or become of *loose, relaxed Fibres and Nerves*. Thus those who frequently run into *Purgings, or Floods of pale Water, flow at the Mouth or Nose, or melt into profuse Sweats*; those who any way have lost much *Blood*, have had a *Diarhœa*, have recovered of

a Fever ; and those of the Sex who have purified longer or more than is usual ; all of these are originally, or become accidentally, of weak and relaxed Nerves and Fibres. 8. Lastly, Those who are of a cold Constitution, are apt to run into Coldnesses on their Extremities, or ready to catch Cold, are also of weak and loose Fibres and Nerves ; because these are Signs of a slow and interrupted Circulation and Perspiration ; which manifests a weak Spring in the Fibres of the Coats of the Vessels, the Fibres of the Muscles, and a Weakness of the Spring of the Scales of the Scarf-skin.

§. V. On this Occasion of rehearsing the Signs of weak Nerves, I cannot omit apprising those of the breeding Part of the Sex, and those who are concerned in them, of their Readiness of Miscarrying, unless duly tended and managed, especially those of them of tender and weak Nerves, or of too delicate a Constitution. The Signs I have now laid down, will always make it evident, if any particular Person is so, or not. And if, upon Examination, they be found to be such, they will be apt, upon the slightest Occasion, to run into frequent Mis-

*Miscarriages*; whereby a great Part of their *Posterity* will be destroyed, and they themselves exposed to *Dropsies* or *Consumptions*, or (which is worse than either) *perpetual Lowness of Spirits, Vapours*, and other *hysteric Disorders*. And, by this Misfortune alone, a considerable Part of the *better Sort* here in *England* perish and are lost. *Nature* has formed the *Generality of the Sex* of a *soft, slender, and delicate Make*. Want of due *Exercise*, a full *Table*, indiscreet *Nurses*, over-fond *Mothers*, and *hereditary Sharpnesses*, make them much more so. And if, by *Neglect* or *Accident*, they once begin to *miscarry*, every *first Miscarriage* paves the Way for a *second*, and a *third*, and so on, till the poor, pretty *Creature* has neither *Blood* nor *Spirits, Appetite* nor *Digestion*, left. For one *Miscarriage* weakens the *Constitution*, breaks and tears the *nervous System*, more than two *mature Births*. If ever this is to be secured or prevented effectually, 'tis to be done, at least attempted, in the *first Instance*, if possible, at least as soon as may be, before a total *Relaxation* and *Dissolution* of the *nervous System* is brought on. The *Giddiness, Ramping, and Gadding about*, of the young *Creature*

ture herself, is often the Cause of her *Miscarriage*; but oftener the *Forwardness* and *Indiscretion* of *Surgeons* and *Midwives*, by *Bleeding*, on every little threatening *Symptom*, without considering the *Constitution*. *Bleeding* may do well enough in *sanguine*, *robust*, and *plethoric* *Constitutions*: But 'tis *Death*, and certain *Ruin*, to those of *slender* and *weak Nerves*; and the surest *Way* to cause the *Miscarriage* 'tis designed to prevent, by *relaxing* the *nervous Fibres*; which *Bleeding* does as certainly, as it lessens the *Quantity* of the *Blood*. The most effectual *Method* I have ever found to prevent such *Misfortunes*, is, To order those in such *Circumstances*, to drink plentifully of *Bristol-water*, with a very little *red Wine*, for their *constant Drink*; to lay the *Plaister ad Herniam*, with *Oil of Cinnamon*, and *London Laudanum*, in a due Proportion, to their *Reins*; to keep them to a *low, light, easily-digested Diet*, especially of the *farinaceous Vegetables*, and *Milk-meats*; to strengthen their *Bowels* with *Diascordium*, and *toasted Rhubarb*, if they become too *slippery*; to *air* them once or twice a Day, in a *Coach* or *Chair*; and to keep them *chearful*, and in good *Humour*, as much as may

may be. This *Method* will scarce ever fail, unless a latent *Scrofula*, or some other hereditary Sharpnesses in their Juices, destroy the Birth.

§. VI. THE *Tender, Sickly, and those of weak Nerves*, ought to have a Regard, in the *Conduct* of their *Health*, to the different *Seasons* of the *Year*. I have elsewhere \* observed, that such *Constitutions* begin to *sink, droop, and languish*, about *Christmas* or *Midwinter*; go on from *worse to worse*, till the *Spring* is over; *get up a little*, as the *Sun* grows *higher and stronger*; arrive at their *meridian Altitude of Health and Strength* about *Midsummer*; and hold it out so long as the *Sun* warms them, or the *Strength* they have acquired lasts. Those who have very weak *Nerves*, fail sooner, even about the *Autumnal Equinox*: But they get up sooner, because their weaker *Nerves* make less *Resistance*. The *Sun* new-ferments, rarefies, and exalts their *viscid Juices*: So that the *Circulation* is better performed, more *full, free, and universal*. The *Perspiration* is also thereby much *increased* and *pro-*

---

\* *Essay on the Gout.*

*moted:*

moted: And the Load being drawn off, by the Force of the Sun's Heat; their *Appetite* is sharpened, and their *Digestion* mended: To which the *serene, warm, and clear Air*, and the greater *Liberty* of *Exercise* and *Business* contribute. I should advise such, therefore, *religiously* to follow the *Indications* of *Nature*, and to take these *Benefits* it offers *then*, as a certain *Sign* of their being *best* and *fittest* for them. After *Christmas*, and in the Beginning of the *Spring*, *Milk, Eggs, and Spring Herbs*, as *Asparagus, Spinage, and Sprouts*, come in *first*: Of which I advise them to make the greatest Part of their *Diet* then. As the *Spring* advances, *Lamb and Veal, Green Peas and Salading*, abound. After the *Vernal Equinox*, *Chicken and Rabbet*, young *Turkeys*, and early *Fruit*, come in *Season*. About *Midsummer*, *Mutton and Partridge, Cauliflower and Artichoke*, may be had. And *Autumn* brings in *Beef and Venison, Turnep and Carrot*. And it will be found, the *concoctive Powers* of weak Persons, and those of *relaxed Nerves*, *rise and fortify* gradually, as these *stronger Foods* come in *Season*. By *Season*, I mean not, those *earlier Days*, that *Luxury* in the

O Buyers,

Buyers, and Avarice in the Sellers, about London, have forced the several Kinds of Vegetables and Animals in: But by Season, I mean, that Time of the Year, in which, by Nature, common Culture, and the mere Operation of the Sun and Climate, they are in most Plenty and Perfection in this Country. But the principal Point I would urge, is, That such Persons would regularly begin to correspond with Nature, in both lessening the Quantity, and lowering the Quality, of their Food, as the Seasons indicate, and Providence provides the proper Food in greatest Plenty and Perfection: By which they will preserve the Balance of their Health pretty near equal all the Year round; have the lightest and least Food, when their concoctive Powers are least, and their nervous Fibres weakest; and rise in the Food, in proportion as these rise. Add to these, That as Winter is best for Home Exercises, Summer is fittest for those without Doors. And, as the Day lengthens, their Labour and Exercises Abroad ought to be lengthened out. Neither Sydenham, nor Fuller, have been able to tell the Half of what obstinate Exercise

Exercise will do, in low, cachectic, consumptive Cases.

\* — *Labor omnia vincit*  
*Improbus.* —

HORAT.

§. VII. THE Germans have a *Proverb*, That wise Men ought to put on their *Winter Cloaths* early in *Autumn*, and put them off *late* in the *Spring*: By which they would insituate, that People ought always to go *well-cloathed*. Whatever may be in this, as to Persons that drink hard, and require a plentiful *Discharge* by the *Skin*, those who are *sober*, or who would render themselves *hardy*, ought to accustom themselves to as few Cloaths, both in *Summer* and *Winter*, as is possible. Besides the general *Rules*, of having as few *Necessaries* as may be, *much* and *heavy Cloaths* attract and draw too much by *Perspiration*; as Dr. Keill proves, in his *Med. Static. Britan.* tender and *debilitate* the Habit, and weaken the Strength. The Custom of wearing *Flanel* is almost as bad as a *Diabetes*: Nothing

---

\* q. d. Unwearied Exercise will overcome any chronical Distemper.

can *enfeeble* and *drain* weak and *tender* Persons more. To make this clear, we must distinguish between *Perspiration* and *Sweating*; which differs as widely, as the daily *natural Emptying* our Bowels, and a *Looseness* or *Diarrhœa*. And, as nobody in their Senses, much less the *Tender* and *Weakly*, would endeavour to encourage this *last*; no more ought they that other of *Sweating*. For as promoting *slippery* Bowels would always keep the *Fibres* of the *alimentary Passages relaxed*; so would perpetual *Sweating*, those of the *Skin*. And as the *Moisture* and *Damps* that *Flanel* perpetually keeps the *Skin* in, and its growing so readily *dirty*, shews what a *Flux* of *Perspiration* it promotes there; so the perpetual *Fri-  
ction* produced by it, gives the *Reason*. If one lays on a *superfluous Load* of strong *Liquors*, 'tis happy for him Nature *dis-  
charges* the *Ocean* any-how; for he had better *sweat*, than burn in a *Fever*. But for *temperate*, *tender*, and *sickly* Persons, the more *firm* and *tight* all the *Organs* of their *Evacuations* be, (if they be not totally *obstructed*) the better it will be for them, the more it will *strengthen* their *Nerves*, and *harden* their *Constitu-  
tion*.

tion. Nothing but *Superfluity* in *Food*, or *strong Liquors*, requires *Sweating*: And that is the *Reason* the *Germans* run so much upon it: So far, that \**Tschrinkaus*, a very learned and ingenious Gentleman otherwise, resolves the *Cure* of almost all *Distempers* into *Sweating*, upon observing its Success in their *Bottle-Fevers*. They drink much *thin, sharp Wine*, which passes every Way; and, when it comes through the *Skin*, both the *Conflict*, and the *Danger*, is over. But for those Inhabitants of our *Islands*, who are *sober* because they are *tender*, or would preserve their *Health*; the *lighter* and *fewer* their *Cloaths* are, both by *Night* and by *Day*, in *Summer* and *Winter*, the *kardier* they will grow. The more open the whole *Body* is to the *Air*, provided it be *benign*, the more *fluid*, and the more *active*, will the *animal Juices* be; and, by consequence, the more *full* and *free* will the *Perspiration* be. For right-temper'd *Air* is beneficial and medicinal to the *animal Juices*: And a great *Heap* of *Cloaths* only *condenses* our own *excrementitious*

---

\* In his *Medicina Mentis & Corporis*.

*Atmosphere* about us, and stops the kindly *Influence* of this beneficial *Element*. As to catching *Cold*, he that lives *soberly*, and avoids *nitrous*, that is, *moist* or *frosty Air*, will either not readily catch *Cold*, or, if he does, will soon get rid of it. It is only *Air* thus *conditioned* that *thickens* and *coagulates* our *Juices*, and gives painful and dangerous *Colds*. It is *inward Heat* only, which destroys us. No *sober Persons* ever suffered by *Cold*, unless it were *extreme* or that they expose themselves *obstinately* to it, against *Sense* and *Reason*.

§. VIII. ANOTHER Mean of *Health*, to the *Tender*, *Studious*, and *Sedentary*, is much and often *shaving* the *Head* and *Face*, and *washing*, *scraping*, and *paring* their *Feet* and *Toes*. The great Benefit (beside the Pleasure) to the *Head*, *Eyes* and *Ears*, by often *shaving* the *Head* and *Face*, and *washing* them daily in *cold Water*, with a few *Drops* of the *Compound Spirit of Lavender*, or *Hungary Water*, is best understood by those that have felt it. The cutting off the *Hair*, and *shaving* the *Head*, will, in the *first Instance*, scarce fail to cure a *Head-ach*, a *Fluxion*, or even a *nervous Weakness* of the *Eyes*. Any

Any one *Evacuation* will not only lessen the *whole Mass*; but, if encouraged, will make that *Evacuation* more ample and full. The more and oftener the *Hair* is *shaved*, the *faster* and *thicker* it will grow: So that thus *shaving* the *Head* and *Face* frequently, will be like an *Issue*, or *perpetual Blister*, on these *Parts*. Besides, the *washing* with *warm Water* and *Soap*, and *scraping* the *Skin* with a *Razor*, will *cleanse* the *Mouths* of the *perspiratory Ducts*, from that *Morphew* and *Scurf* that adheres to them; and will extremely encourage the *Perspiration* from these *Parts*, and give a full and free *Vent* to the *Fumes* on the *Head* and *Brain*. And *washing* well, and *dipping* in *cold Water* afterwards, will *shut* the *Scales* of the *Scarf-skin*, and *secures* against *catching Cold* in the *Head*, which is frequently a *heavy Grievance* to *tender, studious, and sedentary Persons*. Therefore I should advise such to *shave* both *Head* and *Face* *every Day*, or *every other Day*, or as *often* as they possibly can, and *wash* them well in *cold Water* afterwards. What *shaving* does to the *upper Parts*, the same do *washing* and *scraping* the *Feet*, and *paring* their *Nails*, to the *lower*. We know by the *Tic-*

kliness of the Soles, what a Multitude of fine *nervous Fibres* terminate in them. *Walking, Standing, and Treading*, render them *callous*, and the *Skin thick and hard*; which much injures the *Perspiration*, and hinders the *Derivation* of the *Blood and Spirits* into them. And 'tis a common *Observation*, That nothing is a surer *Sign of strong and rank Health*, than a *kindly Heat*, and a *profuse Perspiration* on the *Feet*. It shews a full and free *Circulation* in the small *Vessels*, at the greatest Distance from the Source of *Heat and Motion*; than which nothing can more plainly indicate *great and good Health*. On the contrary, *weak and tender Persons* are always *col'd* in the *Legs and Feet*, and first of all feel *Cold* there in *frosty Weather*. Let the *Tender* therefore, and the *Weakly*, duly once a Week, wash in *warm Water*, *rub*, *scrape*, and *pare* their *Feet and Nails*: Which will likewise prevent *Corns, Hardnesses*, and the unnatural *Tendency* of the *Nails* into the *Flesh*. These are, 'tis true, but low and seemingly *trifling Observations* towards *Health*: But 'tis in this Case, as 'tis in a more momentous one: *He that despiseth little Things, shall perish by little and little.*

§. IX. THOSE tender and *valetudinary* People, whose *Studies* or *Profession* oblige them to *read* or *write* much, ought, as far as they possibly can, to *stand* in an *erect Posture*, *bending* their *Head* and *Breast* as little as may be, *leaning* only on a *sloping Desk*, and continuing their *Exercises* in that *Posture*, till they grow *weary*; then *rest*, and be at it again. *Custom* and *Practice*, obstinately persisted in, will at length render the *Posture* easy to them. And 'tis inconceivable, how many and great Advantages it will bring to the *Constitution*. *Sitting*, *Bending*, and *Leaning* low, compress some, if not many, of the *Vessels* of the *Body*, and so stop and retard the *Circulation* of the *Blood* and *Juices* through them; which makes a more ready *Flux* through the other more *potent* and *perious* ones: Whence that *Sleepiness*, and *Disability* to Motion in the *Limbs*, till the *Blood* and *Spirits*, by a proper *Posture*, get a free *Admittance* into them. From this, also, there ensues an *unequable* and *subsultory Circulation* of the *Juices*, and an *unequable Secretion* in the *Glands*; and, consequently, an *unequal Growth*, *Strength*,

*Strength, and Vigour, of the Organs and Parts:* Which is the Cause of *Rickets* in *Children*; careless Nurses neglecting to *rock, dandle, and toss* them sufficiently, that the *Circulation* of the *Juices* and *Spirits* may be equally promoted every-where. And to avoid this *Inconveniency*, seems to be the *Reason* why the *Romans*, and the *Eastern Nations*, lay along, at their great *Meals* and *Feasts*, and when they were obliged to continue long in one *Posture*: Besides that, in *Writing* or *Reading*, if one sits, there is a constant *Pressure* on the *Cavity* of the *Breast* and *Stomack*, which must necessarily weaken their *Functions*; and these are commonly the *Organs* which first decay in *Clerks* and *Under-Secretaries*. And *hanging down* the *Head*, is the ready way to raise *Fumes* and *Vapours* to it; whereby such will be exposed to *Lowness of Spirits*, and, perhaps, *Consumptions*; all which are, in a great measure, avoided by an *erect Posture*: For thereby all the *Organs* will be in their *natural Situation*. Many of the *Muscles* will be in *Action*, and so press on the *Blood-vessels*, to facilitate the *Circulation*. But chiefly, by this *erect Posture*, the *Juices* will have the Advantage of

of their own *Gravity*, to descend with the greater *Velocity*, to warm and *cherish* the *lower Parts*, which are remotest from the *Source of Motion*; and the grosser *Evacuations* will be more readily *promoted*, and thereby preserve the *upper Regions* *clear* and *serene*: Which will bring great *Advantages* towards *Health* and *Long Life*. But this *Practice* will never become easy, unless to those who begin *young*. Those who *dictate* or *consult*, ought to do them *standing*, or *walking*, which would relieve both *Body* and *Mind*.

§. X. THE *Unwieldy*, *Fat*, and *Overgrown*, besides the *Rules* already laid down, I advise, in particular, as much as is possible for them, to abstain from *Drink* of all Kinds. No one *Rule* or *Condition* ever was contrived, or can be of *so great Use*, to *preserve* and *lengthen* the *Lives* of such, as an *obstinate* and *universal Abstinence* from all Kinds of *Liquors*. If the *Doctrine* be *true*, (as 'tis highly *probable*) that the *Mass* of all the *Bodies* of *Vegetables* and *Animals* is only *Pipes*, and *vascular Tubes*, formed all at once, in their first *Rudiments* and *Seeds*; then *Growth* and *Increase* of *Bulk* is only *filling*

filling and plumping up, dilating and unfolding these *Pipes* with *Liquors*. We know, from Kircher's and Doctor Woodward's Experiments, to what *Bulk Vegetables* will thrive, by mere *Element* alone. Two *Pigs* of the same *Litter* were fed upon an equal *Quantity* of *Milk*; only, to one of them, the *Milk* was mix'd with the same *Quantity* of *Water*. After a *Month's* feeding, they were both *killed*; and that which had the *Water*, was found much *larger* and *fatter* than the other. *Dropsies* (at least *Anasarca*s) have been cured by an obstinate Forbearance of *Drink*. And *Lethargies* proceed from the *Moisture* of the *Brain*. And these are the two *Distempers*, *unwieldy*, *fat*, and *overgrown* Persons are most subject to. Therefore, such ought to avoid *Drink*, as those do, who have the \* *Hydrophobia*, or are bit by a *mad Dog*. Which they may easily bring about, if they feed only on young *animal*, and *moist* and *cool vegetable* Food. But whenever I speak of *vegetable* Food, I mean that which is dressed by *Fire*.

---

\* *i. e.* *Dread of Water*; a Disease so called, proceeding from the Bite of a *mad Dog*.

§. XI. To the *Aged*, and those who are passing off the *Stage of Life*, I have only *two* Things to recommend, if they would make the *last Hour* as *easy*, *indolent*, and *free* from *Pain* as may be. The *first* is, That they would avoid the *Injuries* of the *Weather*, as much as ever they can. The *Blood* of the *Aged* is ever most certainly *poor* and *viscid*; their *Perspiration* little, or none at all, and their *coactive Powers* *weak*: And consequently, they must be *subjected* to, and suffer by, the weakest *Injuries* of the *Weather*. Therefore I advise such to keep *Home*, provide *warm Rooms* and *Beds*, and *good Fires*, whenever the *Sky* *lours*, *Winds blow*, or the *Air* is *sharp*. Such are not to expect to *raise*, *improve*, or *exalt*, their *Constitutions* or *Health*. *Freedom* from *Pain*, to prevent the *vital Flame's* being extinguished by *Accidents*, and to have it *burn* as *clear* and as *long* as *Nature*, at their *Age*, has design'd it should, is all they ought to *aim* at. *Exercise* is only to purge off *Superfluities*. If these therefore be careful not to *exceed*, they will want none, nor would it much contribute to their *Ease*. For, in old Men,  
the

the *Bones* petrify; the *Cartilages* and *Tendons* turn into *Bones*; and the *Muscles* and *Nerves*, into *Cartilages* and *Tendons*. And all the *Solids* lose their *Elasticity*, and turn, in a great measure, into that *Earth* they are going to be *dissolved* into: So that the *Solids* wanting *Elasticity*, *Exercise* can do but little to *shake off* the *Load*. It will therefore be *enough* for *such*, to air themselves when the *sun* lights them, and the *Summer Breezes* can *refresh* them. Or, if they would lengthen out their *Days*, to remove to a warmer *Climate*, by which they may live as long as the *Crow*. The *second* Thing I would advise *such*, is, To lessen their *Diet* *gradually*, as they grow *older*, before *Nature* has forced this *Diminution* upon them. This is a powerful Mean to make their old *Age* *green* and *indolent*, and to *preserve* the *Remains* of their *Senses* to the very last. By this alone, *Cornaro* lengthened out his *Days*, and preserved his *Senses*, in a great measure, intire to a hundred *Years*. He gradually lessened his *Diet* so far, that, as his *Historian* informs us, he came at last to live on the *Yolk of an Egg* three *Days*. I will not take upon me to advise others, in what *Mea-*

Measure, either of Time, or Quantity of Food, they ought to *diminish*. But this, I think, they ought to consider, That since 'tis certain *aged Persons* become *Children*, as to the *Weakness* of their *Digestions*, they ought to *diminish*, as *Children* increase in their Food, from *weaker* to *weaker*, and from *less* to *less*. For as their *Solids* are *unelastic*, their *concoctive Powers* weak, their *Perspiration* little, and the *Expences* of living scarce any, their *Repairs* (not to *overlay* the *Spark of Life* remaining) ought to lessen *proportionally*. And 'tis to the Neglect of this, in *aged Persons*, that those *Rheums*, *Catarrhs*, *Wind* and *Colics*, *Loss of Memory* and *Senses*, those *Aches* and *Pains*, and all that *dismal and black Train of Miseries*, that wait on *Long Life*, are mostly owing; which, by a *discreet* and *timeous* lessening their *Diet*, might, in a great measure, be prevented.

§. XII. THERE is no *Mistake* more fatal in the Cure of *chronical Distempers*, incident to the Weak and Tender, than the *vain* and *unjust* Expectation they entertain of a *sudden* and *quick* Cure, or even of a *sensible Relief*. This, with their

their Inconstancy, and Impatience of being confined in their Appetites, makes them either throw off all Remedies and Restraints in Despair, and give themselves up to an *habitual* Indulgence in all those Things that brought on or exasperated the Distemper, or run about changing from Doctor to Doctor, till they end with a *Quack*, or die under the Hands of a *Mountebank*, and are *fool'd* out of their Lives and Money at once. It is surprising, that reasonable Men can imagine, that, in any *small* Time, any possible Methods or Medicines should cure, or even sensibly relieve, a Distemper, that, perhaps, was *brought with them* into the World, and *interwoven* with the Principles of their Being; or, at least, may have been *ten or twenty Years* a breeding, by *Excesses*, or an *indiscreet Regimen*. I know no fitter Similitude of the Case, than the annual *Income* of an Estate just sufficient to keep one in decent Necessaries, and due Plenty and Cleanness. If one that has such an Estate, run out every Year, for Ten or Twenty Years, and then set about to retrieve, before he become to *Starving* or a *Gaol*; would we not count him mad, if he should imagine,

gine, by Retrenching, Management, or Saving, even joining to those *Day-labour*, that a few Months or Years would recover all, and bring his Estate to its first Condition? No! he must *labour, abstain, and manage*, for several Years; and the Time required will be always in a Proportion compounded of the *Rate* of his former *Expences*, and his present *Saving*: That is, If his Expence were but *small*, and his Savings *great*, the Time will be the shorter, in respect of the Time he continued his overspending. If he gives over *Saving*, he must at last most certainly starve, or go to Gaol; and if he begins to save in due Time, he will certainly *retrieve* all; but the Whole consists in *Labour* and *Saving* for a *due Time*. *Excesses* and an *undue Regimen*, is running out of one's Health; which, without a proper Remedy, as *Labour* and *Abstinence*, will necessarily bring a Man to *Diseases* or *Death*. And these must be continued a *Time proportioned* to the Greatness of the *Excesses*, with regard to the *Labour* and *Abstinence*. Most *chronical Distempers* have, for their Parents, corrupted Fluids, and broken Solids, as has been shewn. A bad State of the *Stomach*,

P and

and alimentary Organs, either beget these, or accompany them. Suppose, for Example, the Case be a scorbutic Habit, shewing itself with *Blotches*, and a watery *Ichor*, or *Bumps*, with *yellow* or *black* Spots on the Skin, a thick, viscid *rheumatic* Blood, an obstructed *Liver*, and a constant Overflowing of the *Gall*, Oppression of *Spirits*, want of *Appetite* and *Digestion*, and thereby a *Wasting*, *Lassitude*, *Inquietude*, &c. which I have often met with in your *Bons Vivants*, and your Free-livers, who have been born healthy, vigorous, and lively: I know no way in Nature to relieve and effectually cure this Case, but by often-repeated gentle *Vomits* and *Stomach Purges*, as the *Choler* (which certainly degenerates into *Pklegm*, before the Cure be brought about; for *Phlegm* is but *Choler* more diluted, or the grosser Part of the *Serum* only, as *Choler* is that of the whole *arterial Fluid* ; and, when *Choler* is come to *Phlegm*, the Cure is half carried on, one Part of the Fluids being already purified, and the *Liver* free and open; As the *Choler*, I say) and the *Phlegm* arises and loads the alimentary Passages; *Bitters*, *Aromatics*, and *Steel*, varied, and prescribed, according

ing to the Strength of the Patient, and one Kind as another has lost its Virtue ; *chalybeat* and *mineral* Waters ; constant *Labour* and *Exercise* ; a *cool, light, spare* *Diet*, and constant proper *Régimen*, long and obstinately persisted in. The Patient will often complain, What ! *Vomits* and *Bitters*, *Galloping* and *Fasting* for ever ! *Vomits* only relieve for a few Days, but do not *cure* : We grow as bad as ever again, and, in some Months Perseverance, find ourselves just where we began. New Doctors must be had ; and they must either be cashier'd, if they pursue the same Intentions, (which, if they be honest Men, they must do) or else must write Things that can neither do Good nor Harm, or those which will actually hurt, for their Fees, (for there is no *Medium*) till the miserable Person has run thro' the whole Faculty, and at last got into the *Charlatan* Tribe. It is certain, that when Nature has begun to throw the gross and viscid Parts of the Juices on those loose and spongy Glands, it will continue so to do, till it has dephlegmated the whole Mass ; and every new Vomit will make room for another ; and there is no other Remedy as long as

there is any viscid Humour remaining, nor can the Decline of the Disease be discover'd so certainly by any thing, as by the Lessening of the Quantity excreted, and the Lengthening of the Intervals: As, in a Vessel of Oil and Water incorporated, a sure way to separate the Oil from the Water is, to skim it off as it comes to the Top. Now, *as long* as there is any Oil remaining, it will swim, if you but give it Time to extricate itself from the Embraces of the *Water*; and then you may separate the viscid Mixture intirely. No great Purpose in Life was ever brought about, but by *Time* and *Patience*, and by constantly *pursuing* the most natural and best approved Means that lead towards that End. Nature works not by sudden Jumps and Starts, but goes on steadily, *fortement et doucement*, and 'tis Nature that is the true Physician: *Art* only removes Obstacles, checks Violences, and greatly solicits Nature the Way she tends. This requires *Time* and *Patience*. *Tempus edax Rerum.* It most certainly consumes chroical Diseases, if not faell'd and fed: *Nothing else* can.

§. XIII. IN fine, Providence has been kind and gracious to us beyond all Expressing, in furnishing us with a certain *Relief*, if not a Remedy, even to our most *intense Pains*, and *extreme Miseries*. When our Patience can hold out no longer, and our Pains are at last come to be *insupportable*, we have always ready at hand a Medicine, which is not only a present Relief, but, I may say, a standing and *constant Miracle*. Those only who have wanted it most, and have felt its friendly and kind Help in their Tortures, can best tell its *wonderful Effects*, and the great *Goodness* of Him who has bestowed it on us. I mean *Opium*, and its Solution *Laudanum*; which, when properly prescribed, and prudently managed, is a most *certain* and *sudden* Relief in all *exquisite* and *intense* Pain. The *Manner of its Operation* may be gathered from the Observations I have made in the preceding Treatise. *Pain* constricts, crisps up, shortens and contracts animal Fibres: It acts like a Wedge, in tearing, rending, and dividing these small Filaments; it does to them in a living Body, what the Points of Salts do to all animal Substances, which

are to be preserved for Food; *viz.* hardens, stiffens, and contracts them. The Fibres of live Animals being contractile, tonic, and springy, when a hard pointed Body enters them, (which is the Case in all bodily Pain) the Parts, by their contractile Nature, fly from, recede, and shun, as much as possibly they can, the wounding Instrument. This appears in the large Gash of a Wound, made across the Fibres of a Muscle; in the continual Bending towards the other Side, when any Part of one is pained; in the *Cramps* and *Convulsions*, nay, and sometimes *Fever*s, produced by intense *acute Pain*. *Pleasure*, on the contrary, *relaxes* the Fibres, by a gentle, soft, and bland, or (as the *Mathematicians* speak) a commensurate and harmonious Touch. It acts on the Fibres, as two unison and concordant musical Instruments act on one another; and by stroking, softening, and smoothing, comes, at last, entirely to relax and unbend them. The Parts of the Fibres run after, follow and pursue, and at last break their Union in some Degree, to reach such a demulcent Touch. Some Persons have had the Faculty to allay Pain, by gently smoothing

ing the afflicted Part with their Hand ; which, in some measure, was true of the *Touching Doctor*. Soft Oils, and emollient Herbs, with gentle Warmth, by *relaxing* the crisped Fibres, will allay *Pain*. Soft Beds and Cloaths, and tepid Baths, will relax and weaken the whole Habit. Now since *Pain* so certainly crisps up, constricts and *contracts* animal Fibres, and since *Opiates* infallibly, if duly dosed, relieve and *ease* Pain, I can see no possible Way it can effect that, but by *relaxing* and *unbending* these Fibres as much, or near as much, as Pain *contracts* and draws them up: And that this is the real Fact, we may observe from many Effects of *Opiates*. 1. Nothing is so powerful, or so certain, a *Diaphoretic* as an *Opiate*. Nothing causes such plentiful Sweating, especially if joined with *Volatiles*, and promoted with plentiful drinking small, warm Liquors. This it can do only by relaxing the Fibres of the Skin, and perspiratory Glands. 2. Nothing so much *palls* the *Appetite*, and *weakens* the first *Digestions*, as the frequent Use of *Opiates*; insomuch, that most People, after a liberal Dose of them, seldom fail to reach,

P 4

reach, and never care for Food for a considerable Time after, till their Effects are wrought off; which are the constant Symptoms of a *relaxed Stomach* and *Guts*. 3. Nothing so much promotes the *Eruption* of the Small-pox and Measles, the *Expulsion* of the Stone and Foetus, the Monthly and the After-birth *Purifications* of the *Sex*, as *Opiates*; insomuch that, in difficult Births, they are now the only Resource of the Mid-wife Physicians; and, when joined with *Volatiles*, will bring on the most powerful and *vigorous* Throes, in the most weak and *languishing* Constitutions. These Effects they can produce only by *relaxing* those Fibres Pain has *contracted*, and render'd unelastic, in some measure. 4. Nothing quiets and stops *Cramps*, *Convulsions*, and *Hysterick Fits*, so suddenly and certainly as *Opiates* do. And every one knows these arise from violent Contractions, and crisping up, of the muscular Fibres. All these, and many more such Effects, *Opiates* produce, by *unbending*, *loosening*, and *relaxing* those Fibres violent and acute Pain had constricted and *contracted*, and by giving a Respite and Reprieve from its Tortures,

and

and thereby allowing *Nature* (the only true Physician) to go undisturbed about its own Work. The Way it stops Purging, and cures a *Diarrhœa*, I take to be, by carrying off the sharp and watry Humours in the Bowels by *Perspiration*, which *Opium* exceedingly promotes; by quieting those *Spasms* and *Convulsions*, and allaying those *Stimulations* excited by Purging; and settling and calming the Violence of the *Peristaltic* Motion of the Guts, which *hurries off* their Contents. I will not take upon me, here, to determine the proper Cases for *Opiates*, or their *Doses*: That is the Business of the Physician: But in general, I may say, Where-ever Pain is *acute*, *intolerable*, and *past enduring*; where it may endanger *Convulsions*, a *Fever*, or *Inflammation*; after premising the proper universal *Evacuations*, (such as Bleeding, Blistering, Cupping, Purg-  
ing, or Glystering, as the Case requires, or will bear) *Opiates* then will most certainly relieve, and may be safely ad-  
ministred. If the Case is attended with *Vomiting*, solid *Opium* will do best; be-  
cause it will be in a smaller Volume,  
and will not be so readily rejected. If  
speedy Relief be required where there  
is

is no Vomiting, then *Laudanum* will disperse soonest through the Habit; because *Liquid*, and joined with a spirituous Vehicle, will *soonest* effect the Design, raise the oppressed Spirits more, and penetrate deeper and quicker. In common Cases, a vinous Vehicle will be sufficient; because *Opium* is best dissolved in Wine, to make *Laudanum*. There are *Four Cases*, in which 'tis absolutely and eminently necessary; the *Colic*; the *Stone*; the hard *Labours*, After-birth, and Monthly sluggish *Purifications* of the *Sex*, especially if attended with violent Pain, as is common in such Cases; and in the *Gout* and *Rheumatism*. In the *First*, it ought always to be given with some Stomach-purge, as *Elixir Salutis*, or *Tincture of Hiero Picra*, with *Syrup of Buckthorn*; and, in those of more tender Bowels, with *Tincture of Rhubarb*; especially if the *Colic* is in the lower Bowels, and attended with no Vomiting; in which Case an artificial Vomit is to be premised, if Circumstances forbid it not. In the *Stone*, it ought to be given with *Oil of sweet Almonds*, or in some soft *Emulsion*, to lubricate the Parts. In the *Two last Cases*, it ought always to be

be given with proper *Volatiles*, *Anti-hysterics*, and *Attenuants*. In violent and acute Pain, the first Dose ought to be large, at least from *thirty* to *forty-five* Drops of Liquid *Laudanum*, or its Equivalent in *Opium*, from *two* Grains and a half, to *three* and a half; and afterwards to be increased by *fifteen* Drops of Liquid, or half a Grain of Solid *Laudanum*, every Half-hour, till the Pain begin to remit; and then an intire Stop is to be put to its Administration. And thus the End will be obtained, without any Fear of *Over-dosing*. And the Truth is, there is less Hazard of that, than Persons are aware. For those who die of an Over-dose of *Laudanum* in the *Opinion of the World*, would have lived few Days without it. For there are those that, by Custom, have brought themselves to *two Drams* of Solid, that is, near *six Ounces* of Liquid *Laudanum*, a Day. And I know a Gentleman who took near *three Ounces* at once, instead of *Elixir Salutis*, and had *never* taken any in his Life *before*; who (though it extremely weakened his Stomach for some time, and that he dozed almost a Month under it) yet *did well*, and, for aught I know, is alive still,

still, though it be many Years since. If the preceding Dose be rejected by Vomiting, about a third Part may be supposed to stay; and then the subsequent Doses may be proportioned accordingly. The Difference of Constitutions will make no great Alteration here, since very *weak* Persons seldom suffer very *violent* Pain, which is the only Case I am here considering.

§. XIV. To draw towards a Conclusion: The *Grand Secret*, and sole Mean, of *Long Life*, is, To keep the Blood and Juices in a due State of Thinness and *Fluidity*; whereby they may be able to make those Rounds and Circulations through the animal Fibres, wherein Life and Health consist, with the fewest Rubs, and least Resistance, that may be. In spite of all we can do, Time and Age will *fix* and *stiffen* our *Solids*. Our original Frame and Make renders this unavoidable and necessary. As, in the *greater* World, the \* Quantity of the Fluids is daily lessening and decreasing; so in our *lesser* World, after

---

\* See Sir Isaac Newton's Princip.

a limited Time, the Appetite and Concoctions failing, the *Fluids* are lessened and spent on the continual Repairs of the Solids; and thereby lose their Nature, and become firm and hard. For by insinuating themselves into all the Pores of the *Solids*, and the Interstices of their Parts, and streightening and damming up the small Vessels, which carry in Nourishment to the internal Substance of the Solids, and so depriving them of their *Moisture*, and lubricating Juices, these Solids come at last to harden, stiffen, and fix; and thereby lose their *Elasticity* and Springiness. Here the Process is *mechanical* and *necessary*. Age and Time, by weakening the Concoctions, impairing the natural Heat, which consists in a brisk and extended Circulation of the Juices, by the turning those Juices into *solid* Substances, and thereby fixing and hardening these Solids, and depriving them of their due Elasticity, the *Fluids* circulate with less *Velocity* and Force, and seldom reach the *Extremities* and *smallest Vessels*; but pass through the more *patent* and larger *Vessels*, by their *biggest* lateral Branches. And if with all these unavoidable and irremediable

Circum-

Circumstances, both the nutritious and serous Part of the *Blood*, and the globular, become *viscid*, *thick*, and *glewy*, the Circulation must stop at last, and come to an End. Now 'tis certainly, in a great measure, in our Power to maintain the *Juices* in a due State of *Fluidity* and *Thickness*, and to render them such, if they are not corrupted to an extreme Degree, so that the remaining Part of Life be not too short for such a tedious Work. We certainly may *dilute* and *thin* any *Fluid*, that has an Inlet and Outlet. And the more *fluid* a circulating Liquor is, that is, the *smaller* and *finer* its Parts are, the *less Force* it will require to set it a going, and to continue its Motion. And in animal Bodies, the thinner and more *fluid* the Juices are, they will not only circulate by the *less Force*, and with *less Resistance*, (i. e. *Pain*) but also they will preserve, by their Circulation, the *Solids* the longer from *stiffening* and *hardening*. There is not a more mischievous, nor greater Mistake, than the common one, that *thin* Blood is *poor* Blood, which the Vulgar and Herd of Mankind are as terribly affrighted for, as outward Poverty and Want.

For,

For, on the contrary, the *thinnest* and most *fluid* Blood is the *richest*, that is, the *best* Blood (if *rich* and *good* mean the same Thing). For in *hydropical*, *anasarca*, *cachectic*, and *scorbutic* Persons, both the *serous* and *globular* Part of the Blood is *thick*, *glewy*, and *acrimonious*, so that it can neither get through the *small Vessels*, nor can it be long contained in them; but corrodes and frets them, and so falls (at least, the *thinnest* Part of it) into the Cavities, and begets a *Dropfy*; or stops in and obstructs these small Vessels, and so becomes an *Anasarca* or *Scurvy*. In all which Cases, the *serous* Part is overloaded with *urinous Salts*, and becomes a perfect *Lixivium*; so that, by its *Grossness*, it cannot run into Globules, to facilitate the Circulation through the *Capillaries*, (for these small elastic Globules, by turning oval or oblong, wonderfully facilitate the Circulation of the Juices through the *small Passages*) and the red or *globular* Part becomes a mere Cake of *Glue*; and thus the Quantity of *Serum* is increased, and the Quantity of the *globular* Part gradually lessened. And in this Sense (of a greater Proportion of *Serum*) this State of the Blood may be called

called *thin*; but it can in no Sense be called *good Blood*. The thinnest and most fluid Blood is ever to be look'd upon as the *best Blood* as consisting of *finest* and *smallest* Parts; which most readily runs into red Globules, and most easily circulates through the *capillary Vessels*, which is the most solid Foundation of *good Health*, and *Long Life*. Now as nothing but indulging in strong high Foods, which the concoctive Powers cannot break and divide into Parts *small* enough to run into red Globules, or circulate through the *small Vessels*, but overstock them with urinous Salts, which run into *Clusters*, and first *obstruct*, and afterwards *break*, these small Vessels, and in wallowing in strong Liqours, which parboil and *eat out* the tender and delicate Fibres of the Solids; I say, as nothing but such an Indulgence, and such Excesses, long continued, and obstinately persisted in, can beget such a State of the Fluids and Solids, and so bring on a *Cachexy*, which may end in a *Dropsey*, or some other fatal chronical Distemper, according to the Habits, and particular Make and Constitution, of the Party, (for no Person that lived low and meagre, and drank only

only small and thin Liquors, ever became hydropical, if his Solids were originally firm, and his Fluids not tainted with some *hereditary Sharpness*, so I know nothing under the Sun, that can solidly and fully effectuate the contrary State of the *Blood* and *Juices*, to render them *thin*, *sweet*, and in a constant *flowing* Condition, but taking the contrary Measures, and keeping to a strict Regimen of a *thin*, *fluid*, *spare*, and *lean* Diet. We have no possible Way to attenuate, clean, and dilute a *Vessel*, full of *gross*, *glewy*, and *foul* Mixtures, that has only a small Inlet and Outlet, but by pouring into it a *thin*, *clear*, *insipid* *Fluid*, and by shaking it often and much. It is much the same with an animal Body. No *voluptuous* nor *lazy* Person, unless he has had an original Constitution of *Brass*, was ever a long *Liver*. And even then, as his Life has been more *Misery* and *Pain*, than ever a sober *Galley-slave* endured, his End, and the latter Part of his Days, has been *Rack* and *Torture*, *Horror* and *Despair*. And though he has not had the Hope nor *Consolation* of a *Martyr*, yet his *Sufferings* have been far more *exquisite* and *extreme*. All those who have lived

Q

long,

long, and without much Pain, have lived *abstemiously, poor, and meagre*. *Cornaro* prolonged his Life, and preserved his Senses, by almost *starving* in his latter Days; and some others have done the like. They have, indeed, thereby, in some measure, weakened their natural *Strength*, and qualified the Fire and Flux of their *Spirits*: But they have preserved their *Senses*, weakened their *Pains*, prolonged their Days, and procured themselves a gentle and quiet *Passage* into another State. Gentle domestic *Purges* frequently repeated, due *Exercise*, and the Use of the other *Means* prescribed in the foregoing Treatise, will mightily contribute toward this End. But the *Ground-work* must be laid, carried on, and finished, in *Abstemiousness*; and though not in absolute *Fasting*, (for that is no ways required, and would be prejudicial) yet, in a *thin, poor, low, light, and meagre* Diet. All the rest will be insufficient without *this*. And *this* alone, without *these*, will suffice to carry on Life, as long as by its natural Frame it was made to last, and will make the Passage *easy* and *calm*, as a Taper goes out for want of Fuel.

Miscellany RULES of HEALTH  
and LONG LIFE.

1. **C**HRONICAL Diseases *last long*, wear out the Constitution *leisurely*, and are accompanied with a slow Pulse; whereas *acute* ones soon terminate either in Death or Recovery, and are joined with a *quick* Pulse.

2. **T**HE Scurvy is the *Root* of most *chronical* Diseases of the *British* Nation; and is a necessary Consequence of their Way of *living* almost wholly on *animal Food*, and drinking so much *strong Liquors*.

3. **S**OFT thin, small, short, fair Hair; slender Muscles and Bones; soft Flesh; a white, fair, blanched, or ashen-coloured Complexion; a fair, corpulent, phlegmatic, cold Constitution; Chilliness, especially in the Feet; a Readiness to catch Cold; and being subject to immoderate Evacuations of any Kind; are certain Signs of loose, flabby, or relaxed Nerves.

4. **W**OMEN of weak Nerves are very subject to *Miscarriages*. Their Danger is increased

increased by *high Living*, and *indiscreet Bleeding*. The only Remedy for them, is drinking *Bristol Water*, and *red Wine*, with a *low and light Diet*, going abroad to get *Air*, and using *astringent Plasters*, and other proper *Medicines*, to corroborate their Bowels.

5. *THE Weak and Sickly*; as their concoctive Powers fail in Winter, and recover in Summer, should carefully proportion the Quantity and Quality of their *Food*, to the Strength of them, in the several Seasons.

6. *THE fewer Cloaths* one uses, the *hardier* he will be. Flannel, and great *Loads* of *Cloaths*, by Day and Night, *relax* the Fibres, and *promote* only *Sweating*, instead of the natural and beneficial *Perspiration*.

7. *THE Weak, Sedentary, and Studious*, should frequently *shave* their Head and Face, *wash* and *scrape* their Feet, and *pare* the Nails of their Toes.

8. *PEOPLE* that *read* and *write* much, ought to do them *standing*, or in as *erect* a Posture as they can. And those who can go about any Part of their *Studies* *walking*, should do it.

9. THE *Fat, Unwieldy, and Overgrown*, ought to avoid all manner of *Drink*, strong and small, and even *Water* itself, as much as possible. And if their *Food* be *Vegetables*, and *young Animals*, they will have *little Occasion* for any *Liquor*.

10. THE *Aged* should (1.) carefully guard against all the *Injuries* of the *Weather*; and (2.) *lessen* the *Quantity*, and lower the *Quality* of their *Food* *gradually*, as they grow *older*, even before a manifest *Decay* of *Appetite* force them to it.

11. As *chronical Diseases* are not brought on all at *once*, so they cannot be *quickly removed*. A *gradual Corruption* must be *gradually remedied*. 'Tis contrary to the *Nature* of *chronical Diseases*, to be *quickly cured*.

12. IN all acute and *vehement Pain*, *Opium* is the sovereign *Relief*, particularly in the *Colic, Stone, Gout, Rheumatism*, and hard *Labour* of *Women*. It operates by *relaxing* and *unbending* the *Fibres*, *over-stretched* and *crisped up* by *Pain*.

13. THE

13. THE great *Secret of Health* and *Long Life* lies in keeping the Blood (and, consequently, the other Juices of the Body) in a due Degree of *Fluidity*.



## CONCLUSION.

**T**O conclude; without taking the Benefit of *Revelation*, which, in a Seuse relating even to our *mortal* Bodics, has brought *Life and Immortality to Light*; if but the Precepts of the *Pagan* Philosophers were observed;

— *Servare Modum, Finemque tueri,*  
*Naturamque sequi;* —

If Men would but observe the *golden Mean* in all their *Passions, Appetites, and Desires*; if in all their *Thoughts, Words, and Actions*, they would but mind, I will not say, the *End of their Being and Existence* here, but the *End to which their Thoughts, Words, and Actions, naturally tended*

tended in their last *Resort*; and, *lastly*, if, in the *Gratifications* of their *Appetites*, *Passions*, and *Desires*, they followed the uncorrupted *Dictates* of *Nature*, and neither spurred her on beyond her *Craving*, nor too violently restrained her in her *innocent Bias*; they would enjoy a greater Measure of *Health* than they do; have their *Sensations* more *delicate*, and their *Pleasures* more *exquisite*; live with less *Pain*, and die with less *Horror*. For had it not been for the *Lewdness*, *Luxury*, and intemperate *Gratifications* of the *Passions* and *Appetites*, which first ruined and spoiled the *Constitution* of the *Fathers*, whereby they could communicate only a *diseased*, *crazy*, and *untuneable Carcase* to their *Sons*, so that, with the *World's Decay*, *vicious Souls*, and *putrefied Bodies*, have, in this our *Age*, arrived to their highest and most exalted *Degrees*; I say, had it not been for these *Evils*, there never had happen'd so much *Sickness*, *Pain*, and *Misery*, so *unhappy Lives*, and such *wretched Ends*, as we now behold among *Men*. But even in this our *lapsed Estate* and *Condition*, had the *Dictates* of *Nature* and *Reason*, not to say, *Religion*, been followed, we might have passed our Days in *Indolence* (at least, from *chronical Distempers*),

pers), if not innocent *Pleasures*; arrived at a *good old Age*, with our *Senses* free, and our rational *Faculties* clear; and at last departed in *Peace*, as a *Lamp* goes out for want of *Oil*. And let the Gentlemen of *Wit* and *Fire*, of *Banter* and *Sneer*, hug themselves ever so much in their boasted *Tranquillity* and *Security*; gratify their *Passions*, *Appetites*, and *Humours*, to the full; and despise *Futurity* and *Whining*; I dare promise, when the *Farce* is ended, and the *last Minutes* are drawing on, they would prefer a *Life* thus led, and an *End* so *calm*, to all the *Pleasures* of *Lewdness* and *Sensuality*, and the *Bounces* of a false and ignorant *Security*.

F I N I S.



